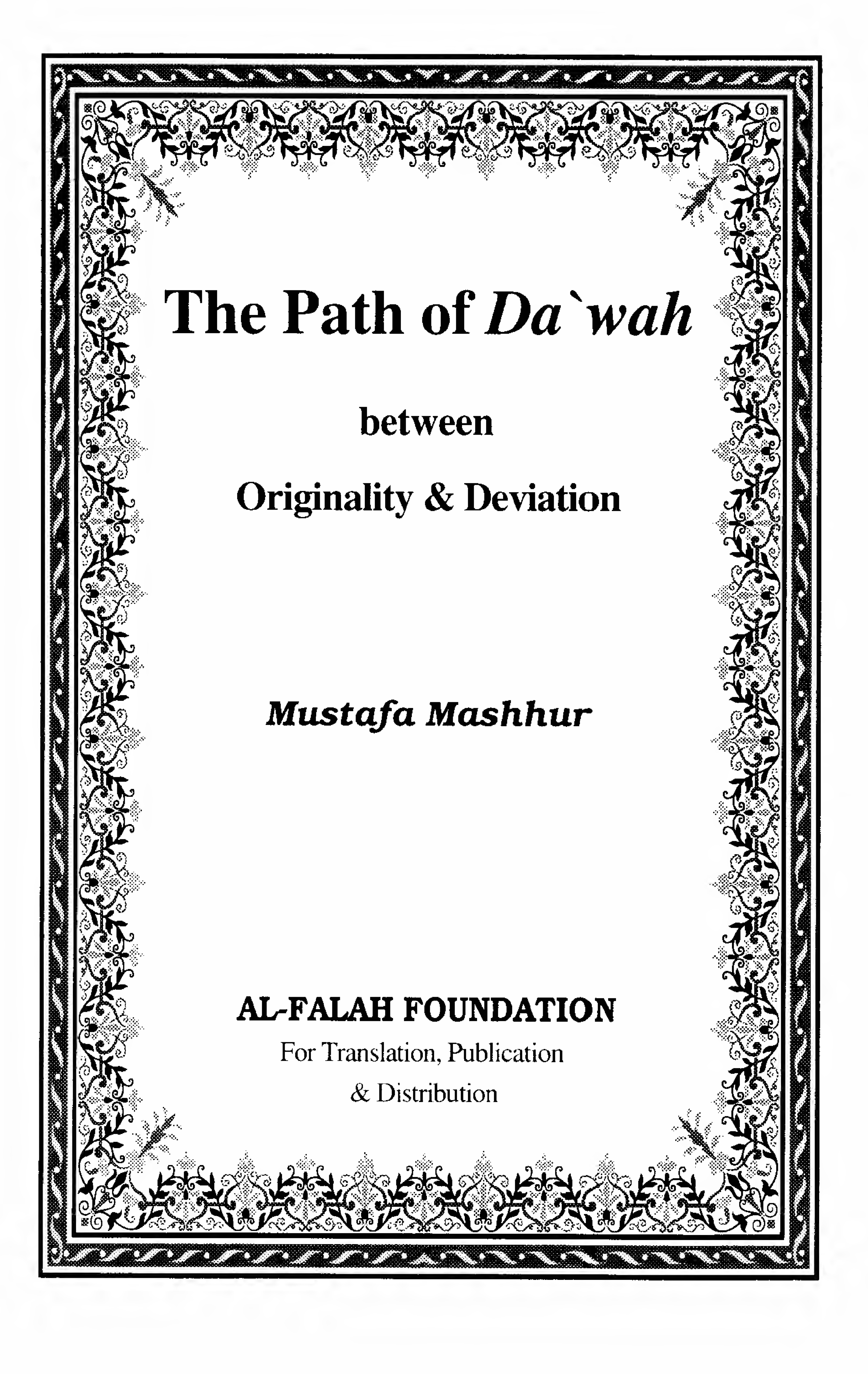
The Path of Da`wah

Between Originality and Deviation

Mustafa Mashhur



The Path of *Da`wah*

between

Originality & Deviation

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AL-FALAH FOUNDATION
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The translation of the meaning of the Qur'anic verses quoted in the text is taken from Yusuf `Ali's translation of *The Holy Qur'an*.

Translated by Dr. Nancy Ewis

Edited by Umm Faruq Cook

Revised by Muhammad `A. Abu Shi`isha`

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Preface

On the path of *Da`wah*, the *da`iyah* (caller to Islam) is in great need of knowing all forms of deviation that might lead him astray. Unfortunately, many people do not beware of these deviations and consequently they miss the straight way and mislead others.

The Path of Da`wah between Originality and Deviation* is a serious step towards clarifying the forms of deviation on the path of *Da`wah so it deserves to be read thoroughly by every one who is obsessed by *Da`wah.* Sheikh Mustafa Mashhur, the author of the book, analyzes the forms of deviation on the path of *Da`wah* through his long experience in this great field.

In fact, Al-Falah feels indebted to Sheikh Mustafa Mushhur for giving it the chance to present this valuable work to our English-speaking readers.

Finally, all praise and thanks are due to Allah without Whose help and guidance nothing can be accomplished.

Al-Falah Director
Muhammad `Abdu

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Introduction

Praise be to Allah, and the peace and blessings of Allah be upon the Messenger of Allah.

We have a great responsibility towards each generation to transfer the sacred trust of *Da`wah*. With this in mind, we would like to present this specific aspect of *fiqh* (understanding) of *Da`wah*. Allah (Exalted be He) is most Gracious and He has helped and granted us success to continue on the path of *Da`wah* for more than fifty years. During these years we preserved through many events, trials and situations which only added to our knowledge and experience of this path, with its pitfalls and obstacles. We saw various deviations from the original path, and how some deviated people became confused and believed that they were the ones who were following the right path and that the others were the ones who were deviating. The reason is that deviation usually starts with something very trivial, and becomes magnified as time passes. We all know that prevention is better then cure, and that is why we want to present here the various forms of deviation, with the intention of warning those who are on the path of *Da`wah* so they can carry on their endeavor rightly without hesitation or deviation.

I was invited to the conference of the Muslim Arab Youth Association in the USA, and they chose the topic of "The Path of *Da`wah* between Originality and Deviation" for me to talk about. I answered their invitation and talked about it in two lectures and left the third for questions and answers. I was surprised, or rather extremely pleased at the extensive

attendance of the youth and their great enthusiasm to listen to this subject. I was also pleased with their questions, containing maturity and depth which reflected how concerned they are to find out their path and be content to follow the correct one.

I felt deeply that this subject needs to be written in a more explicit and extensive form. I was also asked by some brothers to write on the same subject, as it is extremely important in our present circumstances, so everybody can benefit from it. I pray to Allah to help me in this mission, and here I present to you this meager effort, asking Allah for it to be beneficial to everybody, and to accept this work as dedicated to Him only.

Even though, this subject is mainly concerned with those who choose to carry on the path of *Da`wah* with sure knowledge and without deviation, we also direct our attention to our Muslim youth in everyplace. Our Muslim youth are torn between various ideologies and diverse slogans, each of them attracting him to a different direction and path of *Da`wah*. We call our youth to continue with us on the path of *Da`wah*, in which they will find happiness in this world and in the Hereafter. To them, I present these words of Imam martyr Hasan Al-Banna, that were directed to them which may be serve as a reminder: "So , if you are of strong belief in our *Da`wah*; if you adopt our program; if you follow with us the Divine way of Islam; if you have abandoned all other vain ideologies, and if you have dedicated all time and effort for your *Da`wah*, then the highest reward will be for you in this world and in the Hereafter. Allah (Exalted be He) will fulfill through your efforts what He fulfilled with the efforts of your ancestors of the first Muslim State. The one who strives sincerely in the field of Islamic *Da`wah*, will find complete satisfaction in his efforts and enthusiasm, if he is of the truthful ones. As for those who insist on hesitation and bewilderment between confused slogans and

fruitless programs, will find that the battalion of Allah will march forward, unhampered by the number of devotees, whether large or small,

> ﴾*And there is no victory except from Allah, the All-Mighty, the All-Wise.*﴿
>
> (Al `Imran: 126).

The Path towards this Objective

It is commonly understood that anyone who is devoted to an objective will follow the path which will lead him to his goal. On setting out, he will seek for the milestones along the path which will ensure that he is not diverted from it and which will save time and effort that would have otherwise been wasted in searching for the correct one. One would usually seek advice from experts who are well informed about the nature of the road in order to obtain right guidance. In addition to their experience, these experts should be trustworthy; otherwise one wouldn't be sure about the advice they offer him as guidance.

The more noble and excellent the objective, the more one is eager to reach it. That is why it is extremely important to discover the right path, and be cautious about the pitfalls which take one away from this objective, knowing very well that there are devils among jinn and men who are waiting on the crossroads to lead him astray and divert him from his goal. Moreover, those devils standing at the crossroads may appear in the guise of sincere advisers, which makes it even more confusing.

No wonder that prior knowledge of deviated paths protects one from slipping onto them. When one is well informed of the length of the road its hardships and pitfalls, this helps him be

well prepared with sufficient supplies, patience and perseverance. On the contrary, those who believe that the path is short would become impatient and suspicious as time goes by, without reaching their goal.

Also, he who knows before hand that he will confront rugged and desolate stages would not be disturbed when he faces these trials. On the contrary, he would be satisfied, as they are the signs of his following the right path, which is previously marked by such stages. Allah the All-Mighty said

"Alif, Lam, Mim. Does mankind reckon that they will be left to say, 'We believe' and will not be tested? ﴾

(Al-`Ankabut:1-2).

Moreover, if we know that both painstaking efforts and great sacrifices will be exerted on behalf of those who follow the right path, this will make us avoid any deviation that may lead to serious consequences and extensive losses. It is then clear how important our subject is, especially if the path is the path of *Da`wah.*

The Path of *Da'wah*

When we say the path of *Da`wah*, we are referring to the path to Allah, His pleasure and Paradise. It is the path which was followed by the Prophet (pbuh) and all the Messengers of Allah. It is the path of the believers and the Straight Way (*As-sirat Al-Mustaqim*) of Allah. In this context, Allah says,

﴿*And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away*

from His Path. This He has ordained for you that you may become the pious.﴿

(Al-An`am: 153)

On the path of *Da`wah*, we are processing towards the noblest and the greatest goal, as Allah is our goal, and we endeavor to fulfill the establishment of Allah's religion on earth along with the State of Islam,

﴾*Until there is no more Fitnah (disbelief and polytheism) and the religion will all be for Allah Alone.*﴿

(Al-Anfal: 39)

Our leader on this way is the truthful and honest Prophet (pbuh), who is the best example. That is why we are very proud of this path, hold strongly to it and forbear all its hardships. We persevere patiently regardless of how long it takes, and, Allah willing, we will never divert ourselves away from it, or accept any other path as a substitute for it.

Before discussing the nature of the deviations from the path, we will first discuss the path of *Da`wah* itself.

A long time ago, the Muslim countries were under military occupation by the enemies of Allah, and later under the rule of those who were implanted by the enemy to fulfill their plans after the departure of their armies. During those periods, Islam was subjected to well organized and intensive campaigns with the objective of misinterpretation and distortion. The enemies of Islam were also careful about keeping some symbolic external appearances and encouraging innovations in religion, superstitions and supported those who adopted them.

The subsequent fall of the Islamic Caliphate was achieved by a conspiracy between the enemies of Islam with their agent, the master traitor, Mustafa Kamal, who is unfortunately regarded by some of our rulers as their ideal example.

Muslim countries were then swept along by waves of darkness, one coming from the Western crusaders which was planned for and financed by the Jews while the other came from the atheist East which was also devised by the Jews, the fierce enemy of Muslims. That is how the milestones of the path were effaced in the face of the generations to come, the objectives became dispersed, the banners emerged more diverse, and the propaganda for worldly ideologies became more intense. Consequently, many Muslims were influenced by the false glamour of the materialistic civilization.

Nevertheless, in the midst of that darkness with its clashing waves, and immediately after the fall of the Caliphate, a light appeared on the horizon. In the beginning it seemed weak, but Allah blessed this light and its circle started to grow, and its blaze became stronger while fighting the darkness of ignorance and polytheism to conquer it with the will of Allah,

﴿*And Allah has full power and control over His Affairs, but most of men know not.*﴾

(Yusuf: 21)

In 1347 AH, 1928 AC the *Jama`ah* of the Muslim Brotherhood was founded in Egypt by its founder, the martyr Imam Hasan Al-Banna. Afterwards, its circle became widely spread outside of Egypt until it has now reached many areas of the world.

In 1941, the *Jama`ah Islamiyah* (the Islamic movement) was founded in the Indian continent by *Mawlana* Abu Al-A`la Al-Mawdudi (may Allah have mercy on him). This movement is almost identical with that of the Brotherhood in comprehension, objectives, and methodology. Other Islamic movements later appeared in some Muslim countries such as Indonesia, Turkey, Malaysia and others.

Here, we will focus on our experience with the Muslim Brotherhood because we have received our *Tarbiyah* (training) through this *Jama`ah*, and also because it was considered by other movements as the mother group or the leading group. Nevertheless, we do not underestimate other groups in their status or influence. We are all Muslims and brothers on the path of *Da`wah*.

From the first day, Imam Hasan Al-Banna decided his goal and purified it from any blemish. He proclaimed it strongly, loudly and clearly "Allah is our ultimate goal".

He chose the path and our leader on it, saying, "The Prophet is our leader and example". He defined the methodology as the one that was revealed to and followed by our Prophet (pbuh) while saying: "The Qur'an is our law". He restored the spirit of *Jihad* in the Muslims after it had almost disappeared, while saying: "*Jihad* is our way". He incited others to endeavor on the path of *Jihad*, and encouraged them to win the *Shahadah* (martyrdom), while saying: "Dying in the way of Allah is our highest hope".

We also find that Imam Hasan Al-Banna (may Allah be pleased with him) clarifies that there is only one path of *Da`wah*

that we should follow and abide by and never deviate from, as it is the path of the Prophet (pbuh) who knows it the most. Imam Hasan Al-Banna said, "The path of *Da`wah* is only one path, that which the Prophet (pbuh) and his companions followed. It is the same path that all the advocates to Allah followed afterwards, and we continue to follow, guided by the help of Allah. It is the path of faith, endeavor, love and brotherhood. The Prophet (pbuh) invited them to faith and to hard work, then he united their hearts in love and brotherhood. Thus, the power of *'Aqidah* was added to the power of union, and their group became the ideal group, which should be granted victory in its *Da`wah*, even if all the inhabitants of the earth were against it."

The best gift that was given by Allah to the martyr Imam was that He granted him success in redirecting Muslims to the right and comprehensive understanding of Islam. That clear comprehension with no blemish in *'Aqidah,*, worship or legislation. He succeeded in guiding them to take the principles of Islam from the pure sources; the Qur'an and the *Sunnah* of the Prophet (pbuh), who said,

> *"I have left among you that which if you adopt, you will never err away after me: the Book of Allah and my Sunnah."*[1]

It is the comprehension which is free of all the disputes which tore apart the unity of Muslims. Allah, Most High, says,

> ﴿*And hold fast, all of you together, to the Rope of Allah and be not divided among yourselves...*﴾

(Al `Imran: 103)

1. Narrated by Al-Hakim in his book *"Al-Mustadrak"*.

It is this modest comprehension which is far from exaggeration or negligence. It is a critical adherence by the rules of Islam in an atmosphere of love, brotherhood and cooperation,

﴾ *Thus, We have made you a just nation.* ﴿

(Al-Baqarah: 143)

Imam Hasan Al-Banna announced from the very first day that the call of the Muslim Brotherhood is that of Islam with all that it requires. He declared the Divine source of the *Da`wah* and its universality, and that it would not be confined by time or place until Allah the All-Mighty inherits the earth and all that it beholds. He defined the most important requirement which is dictated to us in this current stage through which the Islamic *Da`wah* is passing. This imperative requirement is the establishment of the State of Islam, and the revival of the Islamic Caliphate, on the same basis upon which the first Islamic State was founded by the Prophet (pbuh) and his honorable companions.

We also find that Imam Al-Banna (may Allah be pleased with him) adopted the same path of the Prophet (pbuh) which is founded on three forces:

a) The force of faith and *'Aqidah*

b) The force of union and affiliation

c) The force of arms and weapons (afterwards)

He not only resorted to preaching and guidance, but rather he assured the necessity of the *Jama`ah* and organized group work which is extended over time and place. For the edifice to be established, we should define our objectives and plans and determine the required legal means for their fulfillment.

While he was moving along with his *Da`wah*, he defined its stages as: the stage of publicity, the stage of structuring and the stage of execution.

He also defined the steps and objectives of these phases as:

- The ideal individual Muslim.

- The Muslim home which is founded on piety.

- The Muslim community which is responsive to the *Da`wah* of Allah.

- The Muslim government.

All of this is established on the level of all the Islamic states and nations. Then finally there would be the Islamic State, on top of which is the Islamic Caliphate presiding over all, Allah willing.

Imam Al-Banna, then defined the means that are practiced by him and his brothers everywhere. These are: religious lessons, lectures, seminars, conferences, publications, journals, periodicals, the *Usrah*, the *Katibah*[1], trips, camps, sports and scouts. There are also institutions such as: religious schools, hospitals, clinics, sports clubs, economic institutions and institutions for social welfare services.

He lived Islam with his brothers, both in comprehension and endeavor in all fields of life. He did not restrict the Islamic way of life to mosques or to knowledge and worship only.

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1. Imam Hasan Al-Banna defined the *Katibah* as a number of individuals or *Usrahs* joined together in order to prepare them according to a well-defined program through which much care is paid to establishing means of self-control, perseverance and persistence. See Dr. `Ali Abdil-Halim Mahmoud, *Methodology of Education Adopted by the Muslim Brotherhood.*

He defined ten basic elements of the covenant in the field of movement and preparation and clarified their importance for group work. He defined the first element as: Comprehension (*Al-Fahm*), for which he set twenty basic fundamentals, establishing a frame clarifying the purity and comprehensiveness of this element. He also wrote various tracts (*Rasai'l*), clarifying his *Da`wah*, and he defined the duties of the endeavoring brother. In addition, he wrote Ten Commandments and several more directions which until now we still feel their importance and use them in spite of the passages in years.

Imam Al-Banna (may Allah be pleased with him) paid much attention to *Jihad*, and preparing for it. He urged brothers to take part in the *Jihad* in Palestine against the Zionist Jews, which is a well-known fact. The Brotherhood also practiced *Jihad* against the British at the Suez Canal, which forced them to depart from our country[1].

After clarifying the path, with its milestones, he guided us along it for a period of time. He departed this earth as a martyr on the path of *Da`wah*. He was killed when the enemies of Allah outside of Egypt made a conspiracy against him and his *Jama`ah*, with the help of their agents, the enemies of Allah inside of Egypt. They dissolved the *Jama`ah* in December 1948 and killed the Imam in February 1949. They were under the wrong impression that all was over, by killing the Imam and dissolving his *Jama`ah*. They thought that they had finally got rid of the *Jama`ah* of truth which was threatening to destroy their falsehood. But as a matter of fact it was not the *Da`wah* of

1. Kamil Ash-Sharif, *The Muslim Brotherhood in Palestine* and *The Secret Resistance.*



Hasan Al-Banna, and not the *Jama`ah* of Hasan Al-Banna, rather it was the *Da`wah* of Allah and those who were the soldiers of Allah. It is the light of Allah, and no human being can ever put out His light,

> ﴾*They intend to put out the Light of Allah with their mouths. But Allah will complete His Light even though the disbelievers hate it.*﴿

(As-Saff: 8)

The *Jama`ah* passed severe and repeated trials, in Egypt and elsewhere. But because ordeals are of the *Sunan* (enactment) of Allah on the path of *Da`wah*, they have served to make our *Da`wah* more genuine and pure, and so more and more people have joined both in quality and quantity by the Grace of Allah and His Guardianship. So suddenly we look at this goodly tree that was implanted by Hasan Al-Banna in Egypt. He irrigated it with his blood together with the martyrs before and after him. Now we look at this tree to find that its roots are growing deeper into the ground, its branches are spreading, and its trunk is getting stronger and it will yield fruit by the Leave of its Lord, even though the polytheists hate it. Truly Allah said,

> ﴾*See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky. Giving its fruit at all times, by the Leave of its Lord.*﴿

(Ibrahim: 24-25)

The Islamic revival that we are witnessing nowadays on the Islamic arena, and which is clearly manifested in the religious attitude of our youth (males and females), is only the leaves and

branches of this tree. These are the effects and the goodly fruit of the movement of the Muslim Brotherhood, and the *Jama`ah Islamiyyah*, and other Islamic movements and groups in the arena. It is a revival which is based on a sound, comprehensive understanding of Islam and on a spirit of longing for *Jihad*, giving preference to martyrdom in the way of Allah than all the benefits of this worldly life. It is a spirit that rejects humiliation, resists oppression, corruption and atheism and fears no one and nothing but Allah,

> ﴾*That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.*﴿

(Al-Ma 'idah: 54)

Thus, the light of dawn has broken from in between the screens of darkness. This light gives us hope that the end of this long and dark night is imminent. It gives us hope that the sun of truth is about to shine and destroy falsehood in all its forms, Allah willing,

> ﴾*And say: 'Truth has come and falsehood has vanished...'*﴿

(Al-Isra': 81)

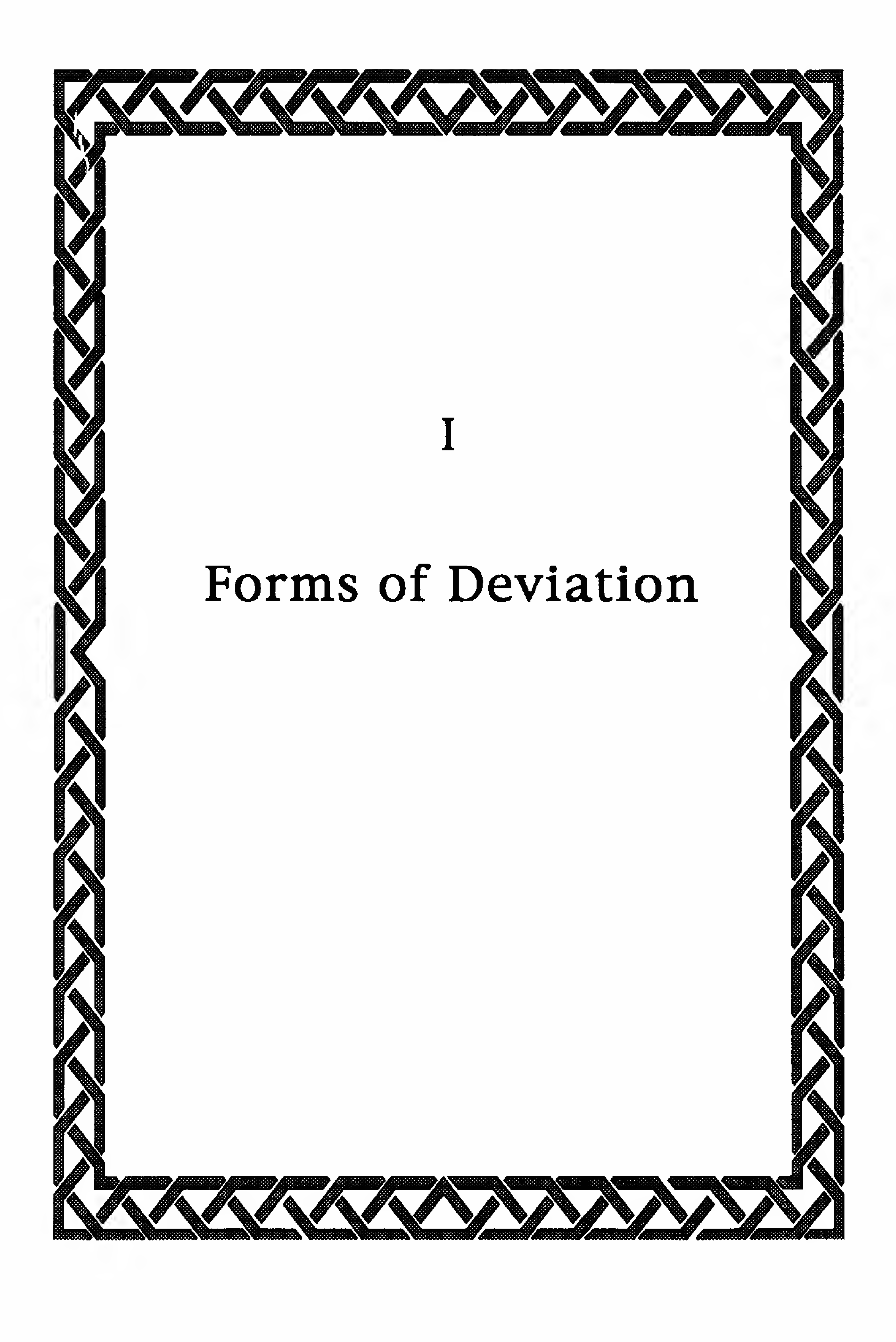
We have firm hope that all this can be achieved by the hands of this generation of Muslim youth,

> ﴾*Then, they say: 'When will that be?' Say, 'Perhaps it is near!'*﴿

(Al-Isra': 51)

It is imperative at this stage to pay much attention to the preparation of our youth, and to clarify the path for them so that they may recognize its milestones, and the forms of deviation. Thus, they can continue in strength and with a clear perspective paying no heed to any calls of skepticism or frustration.

This is the area we are going to examine in the following pages with the Help of Allah. We pray to Allah to grant us sincerity and truth, and to make this effort a source of welfare for the *Da`wah*, and with Allah alone rests our success.



I

Forms of Deviation

Forms of Deviation from the Path of *Da`wah*

Deviation from the original path of *Da`wah* has several forms. Some are obvious and some are hidden.

Deviation may be from the goal, understanding, means, steps or in other ways. *Insha' Allah* we shall try to deal with what Allah makes possible for us while asking Him for guidance to say what is right and avoid slipping into what is wrong.

Deviation from the Goal

Deviation from the goal is the most dangerous and the one which requires the most care to avoid. Our goal and aim on the path of *Da`wah* is Allah the Most High.

Deviation here, refers to a person having other goals besides Allah, or at least associating with Allah other worldly objectives or personal interests (may Allah protect us from such evil).

It is well known that any deviation from the goal, no matter how simple, would subject the whole work (of *Da`wah*) to be rejected and all the person's deeds would be in vain. Allah the Most High says,

> ﴾*If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.*﴿

(Az-Zumar: 65)

The Prophet (pbuh) said that Allah the Most High says,

> *"Among all partners, I am the most dispensable with association. So anyone who performs a deed in which he ascribes to Me others; I will abandon him and his act of polytheism."*[1]

This is because Allah is in no need of association, and only accepts the deeds that are done exclusively for this sake.

Thus we see that sincere intention for the sake of Allah the Most High with no other associations, is imperative on the path

1. Narrated by Ibn Majah

of *Da`wah.* It is an issue that needs continuous self-questioning from the person, to be satisfied that he is on the right path. The human self (*Nafs*) has its desires, and the devil runs in the veins of the human being, and never gets weary of trying to spoil his worship and *Jihad* (for the sake of Allah) and to render all his deeds and reward in vain.

Diseases of the Hearts Are the Source of Danger

An-Nu`man ibn Bashir (may Allah be pleased with him) narrated that the Prophet (pbuh) said,

> *"Hearken! In the body there is a piece of flesh, and the whole body is sound if it is healthy but the whole body is corrupt if it is corrupt. That piece of flesh is the heart."*[1]

Hypocrisy, conceit, pride, self-glorification, love of leadership, and love of pomp - that breaks anybody's back - aspiration for the perishable benefits of this worldly life, such as leadership, eminence, wealth, power and likewise of mean worldly interests, constitute some of the sources of the diseases of the heart that causes a person to deviate from his ultimate goal, and they are much more serious than the diseases of the body. The reason being that the diseases of the body only affect this transient body for the period of our worldly life, whereas the diseases of the heart, effects the everlasting soul from the period of this life to the Hereafter. The diseases of the heart spoil our intention and renders all our deeds vain.

Nevertheless, we should know that everybody has diseases of the heart, but the believer always fights against them and

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1. Agreed upon *hadith.*

conquers them through his piety and strong faith and his continuous fear of Allah the Most High. The believer also fights the diseases of the heart through renewing his intention, giving preference for that which is with Allah over all the perishable benefits of this worldly life, while being absolutely certain that the reward awaiting him with Allah (Hereafter) is better and will remain forever. It is an everlasting struggle between the motives of welfare and the inclinations of evil, between fighting the desires of the *Nafs* (human self) in order to purify it and get closer to Allah, and drawing it closer to the earth through the lusts of the body and its worldly desires,

> ﴿*Indeed he succeeds who purifies it (his self) and indeed he fails who corrupts it.*﴾
>
> (Ash-Shams: 9-10)

> ﴿*As for those who strive hard in Us (Our cause), We will surely guide them to Our Paths. And verily, Allah is with the good doers.*﴾
>
> (Al-`Ankabut: 69)

It is not necessarily true that deviation from the ultimate goal means turning one's direction towards worldly objectives and turning away from Allah completely. The existence of any amount of these objectives in the intention of the person and in his heart is in itself a deviation which is sufficient to spoil one's deeds and take them out of the circle of sincerity for the sake of Allah the Most High.

One of the dangers of deviation from the ultimate goal is that, one's intention exists in the heart. So the deviation could in fact take place but only appears to the people after a while when

its symptoms become manifest. By that time, the person would have spoiled others or left bad impressions especially if he was in a position of responsibility. The outcome of this would be to exclude those who are suffering from those diseases, unless they purify their hearts and intention for the sake of Allah alone. Allah the Most High taught us that this *Da`wah* is ever clearing away evil. Allah says,

> ﴿*Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.*﴾
>
> (Al `Imran: 179)

All the hardships and tests that the *Da`wah* undergoes are the *Sunnah* (decree) of Allah concerning the *Da`wah*. Trials purify the *Jama`ah* and distinguishes the truthful from the others.

> ﴿*Alif, Lam, Mim. Does mankind reckon that they will be left to say, 'We believe" and will not be tested? And indeed We already tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.'*﴾
>
> (Al-`Ankabut: 1-3)

The Importance of Sincerity

Due to the tremendous importance of sincerity and all that depends on it, there are many verses and *Hadiths* concerning this matter. Some of which are as follows:

> ﴿*Say (O Muhammad): 'Verily, I am commanded to worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah's sake alone. And I am commanded in*

order that I may be the first of those who submit themselves to Allah as Muslims.﴿

(Az-Zumar: 11-12)

﴾*Say: 'It is Allah I serve with my sincere (and exclusive) devotion...'*﴿

(Az-Zumar: 14)

﴾*Say: 'Verily, my prayers and my sacrifices, my life and my death are all for Allah, Lord of the worlds. He has no partner. And of this I have been commanded.'*﴿

(Al-An`am: 162-163)

﴾*It is not to Allah that sincere devotion is due?*﴿

(Az-Zumar: 3)

﴾*And they were commanded not, but that they should worship Allah, and worship none but Him Alone...*﴿

(Al-Baiyna: 5)

﴾*He is the Ever Living, none has the right to be worshipped but He. So invoke Him making your worship pure for Him Alone.*﴿

(Ghafir: 65)

Of the well known Prophetic *hadiths*, the *hadith "Verily deeds are but by intention."* This *Hadith* clarifies the effect of the intention on one's actions and the reward for them. Abu Hurairah (may Allah be pleased with him) reported that Allah's Messenger (pbuh) said, *"Verily Allah looks not at your bodies or figures, but He looks at your hearts."*[1] On the authority of Abu

1. Narrated by Muslim.

Musa Al-Ash'ari (may Allah be pleased with him) who said, "The Messenger of Allah (pbuh) was asked which of the men fights in the way of Allah: one who fights for displaying his valor, a man who fights for his family pride and a man who fights for the sake of show, who amongst these fights in the way of Allah? He said, *'That who fights so that Allah's word is the superior, is in Allah's path (strives in the Cause of Allah).'"*[1]

Due to the great importance of sincerity in the path of *Da`wah*, the martyr Imam Hasan Al-Banna established it as one of the ten basic elements of the covenant so that each brother would commit himself to it, and preserve himself from any defect that would nullify his covenant. Imam Hasan Al-Banna clarified this concept of sincerity when he said, "By sincerity I mean that a Muslim brother should dedicate his sayings, deeds and *Jihad* for the sake of Allah and the attainment of His pleasure and good reward without seeking or anticipating any gain, honor or eminence, title, or advancement in this world. Only then he would become a true soldier in his ideology and *'Aqidah* (creed) rather than a soldier with worldly purposes and interests. ﴿ *Say: 'Verily, my prayers and my sacrifices, my life and my death are all for Allah, Lord of the worlds. He has no partner. And of this I have been commanded.'* ﴾ (Al-An`am: 162-163) Thus, the Muslim brother would understand the meaning of his slogan "Allah is our ultimate goal" and "Allah is Supreme and all praise is due to Him."

It reflects how genuine the *da`iyah* (caller to Islamic) is on his path of *Da`wah*. He strives to be true to the covenant which he concluded with Allah, without change or modification until

1. Agreed upon *hadith*.

he meets Allah, the Almighty. He would then be one of those described by Allah the Most High. When He says,

> ﴿*Among the believers are men who have been true to their covenant with Allah, of them some have fulfilled their obligations, and some of them are still waiting, but they have never changed in the least. That Allah may reward the men of truth for their truth and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allah is Oft-Forgiving, Most Merciful.*﴾
>
> (Al-Ahzab: 23-24)

The following include some reflections and points of advice concerning this kind of deviation, that we have experienced along the path of *Da`wah*, hoping that it will be useful others, *Insha' Allah.*

Some Types of Deviation from Our Goals

A Muslim brother may succeed in a test of hardship and consequently believe that he is safe from undergoing other tests. However he may fail when he is exposed to the temptation of the worldly life and its pleasures. We then need to be on the alert as Allah the Almighty says,

> ﴿*We shall make a trial of you with evil and with good, and to Us you will be returned.*﴾
>
> (Al-Anbiya': 35)

Moreover, Allah's enemies constantly use temptations of worldly pleasures, positions and likewise as some of their means, in the ongoing war against the *Du`ah* (plural of *da`iyah*) in addition to torture and harm.

The Prophet (pbuh) was the best example; he was offered power, eminence and wealth. We believe that they (the enemies of Allah) deceive the ones they tempt (with such allurements) by claiming that the achievement of these elements supports the establishment of the Islamic work, but indeed they are liars.

Our beloved Prophet (pbuh) led a life of hardship. If he wished, he could have led the most comfortable and rich life. But he wanted to set an example for us in asceticism and renunciation of worldly pleasures while giving preference to what is awaiting him with Allah (in the Hereafter). This world is not a home for settling down and enjoyment. On the contrary, seeking a prosperous life leads the person to laziness and to cling heavily to the earth.

On the path of *Da`wah* as in all aspects of life, we take the Prophet (pbuh) as our leader, so let us follow his example and beware of the temptation of this worldly life.

We should also take admonition from the story that the Qur'an narrates about the magicians of the Pharaoh and how they were totally changed by faith which once again balanced their standards. At the forenoon (after sunrise) they came asking for money and intimacy with the Pharaoh, and suddenly after adopting true faith, they did not fear the threat of the Pharaoh to inflict the worst of torture upon them. On the other hand:

﴾*They said: We prefer you not over the clear signs that have come to us, and to Him (Allah) Who created us. So decree whatever you desire to decree, for you can only decree this life of the world. Verily! We have believed in our Lord, that He may forgive us our faults, and the magic*

to which you did compel us. And Allah is better as regards reward in comparison to your reward and more lasting.﴿

(Taha: 72-73)

This is how the standards were put back on the right path. If this is the stance of the Pharaoh's magicians, would it be appropriate for the ones on the path of *Da`wah* to relapse and become inclined towards the worldly life after their intentions were totally for the sake of Allah?

We have also witnessed other symptoms of the disease of self-deception. A Muslim brother may suppose that he is more prominent than others due to his experience, intelligence, reasonable estimation of matters, his good knowledge of the techniques of politics and means of maneuvering with the enemy, etc. He then starts to feel superior to his Muslim brothers and depreciates their deeds even if they were precedent to him on the path of *Da`wah*. Such people when they achieve any advancement for *Da`wah*, claim it to be due to their abilities and intellect, and they forget that it is the Grace of Allah, His help which granted him success. He should remember that if it wasn't for that, no benefit could have been achieved. This reminds one of the logic of Qarun who said,

﴾*This has been given to me only because of knowledge I possess.*﴿

(Al-Qasas: 78)

We also perceived that the one suffering from love of leadership, is more concerned to link the people with him personally, rather than getting them attached to the *Jama`ah*. He also draws closer to himself, those who encourage this

inclination (towards him). We find it then necessary to warn against becoming attached to people, no matter what their peculiarities or stances are. We can never comprehend what a living person could do and how he may change, as Ibn Mas'ud and the honorable companions used to say.

Anyone who seems to have some symptoms of these diseases, would never admit that he suffers from such a disease, in the first place. This state could be due to ignorance because of the deception of Satan (Iblis) or he could deliberately deny it lest others do not assume a firm attitude towards him. He may also resort to giving excuses saying that what he is doing is actually for the welfare of the *Da`wah* and not for personal interests, such as participating in a government which does not rule according to the *Shari`ah* of Allah. He would even accuse others of inadequate estimation of such an act, which he claims to be for the welfare of *Da`wah*. Nevertheless, if there is any welfare for *Da`wah*, would he estimate it on his own?

Some may rush with good intention, to compliment the ones who suffer from these diseases. They may do so for fear of a split taking place in the ranks of the *Jama`ah*, or for fear of depriving the *Jama`ah* of their efforts or for other reasons.

It should be understood that if this type of people remain in the *Jama`ah* when their diseases become incurable, it is more dangerous than purifying the ranks of the *Jama`ah* from them. If they remain inside, this would mean that we approve of this deviation which they have displayed, and moreover, others might start to be affected by it. This would lead to a state of disorder and lack of discipline. Ultimately, it would not be said that such and such person had deviated, rather, it would be said that the

whole line is twisted due to the presence of that deviated person.

In conclusion, we can round off our speech about deviation from the ultimate goal, with the words of the martyr Imam Sayed Qutb who said, "Time and time again, some members of the *Jama`ah*, are afflicted with some whims. Each time, such members fall exactly like a dry leaf that falls from a huge tree. The enemy may get hold of a branch from that tree and reckon that by pulling that branch, he would pull out the whole tree. But when the time comes to pull out that branch, it would come out in his hand just as a dry piece of wood, no water and no life. But the tree remains!"

Deviation from the Objectives

Among the most dangerous deviations are those from the original objectives, to partial or side objectives or even to objectives contradicting the original ones. This leads to wasted efforts and causes a relapse in the true Islamic work and its expected results. The martyr Imam Hasan Al-Banna, made it clear that our objective is the establishment of the religion of Allah on earth. This is achieved through the foundation of an Islamic State, restoring the Caliphate and conveying Islam to all the people of the world.

In his tract "*Between Yesterday and Today*", he said, "Remember that we have two main objectives:

1- To free the whole Muslim land of all foreign dominion which is a natural right to every human being. It is a right, which is only denied by a tyrant or a dictator.

2- To establish in that independent land a free Islamic State that applies the commands of Islam and its social code, declares its fair principles, and conveys its rational *Da`wah* to people. Should Muslims fail to establish this State, they will all be guilty and fully responsible before Allah, the Most Great, the Most High. They will be asked about failing to establish this Muslim State and not exerting all effort towards achieving this goal."

Also, in his tract "*Muslim Brotherhood under the Banner of the Qur'an*", the martyr Imam Al-Banna expressed our

objectives and mission by saying: "In brief, our mission is to adopt a staunch attitude against this devastating tide of current civilization. This civilization of matter, pleasures and desires that drifted the Muslim Nation away from the leadership of the Prophet (pbuh), and the guidance of the Qur'an. It also deprived the world of the light of its guidance, and set back its development by hundreds of years. We shall continue to fight these ideologies until they are driven out of our land, and our people are completely cured of their effect. Furthermore, we shall chase them in their homeland, until the whole world acknowledges the name of the Prophet (pbuh) and believes in the teachings of the Qur'an and the shade of Islam shelters all the earth. This would fulfill all that Muslims strive for, and there will be no more *Fitnah* (disbelief and polytheism) and the religion will all be for Allah alone."

In several spots in his tract, Imam Hasan Al-Banna clarified that those objectives are emphasized by our religion and that they are the duty of each Muslim (male and female). He also assured us of how the early Muslims realized the importance of nominating an Imam or Caliph (for Muslims), that they even achieved this before burying the Prophet (pbuh). Furthermore, he emphasized that "Rule" is one of the fundamentals of Islam and the Prophet said that it is one of the "bonds" of Islam. Imam Hasan Al-Banna, added that in our books of *Fiqh*, rule is considered one of the fundamentals (*Usul*) and *`Aqa'id* and not one of the branches (*Furu'*) or details of the issues of Jurisprudence (*Fiqh*).

After he clarified this, Imam Al-Banna (may Allah be pleased with him) then said in explicit words, "But, today we see

that Islamic legislation is being replaced by man-made legislation, which means that the Muslim reformers are committing a crime against Islam when they fail in their duty (i.e. commanding the application of Islamic legislation). There is no expiation for this crime, except that reformers themselves stand up and take the authority of execution from those who are not abiding by the rules of Islam."

Those are clearly our objectives in their true and genuine image. As for the deviation from our objectives, it could be manifested in any of the following:

Forms of deviation from the objectives

1- **Partial application of objectives:** Some people concentrate their attention on issues such as, worship, remembrance of Allah (*Dhikr*), acquiring knowledge, *Da`wah* to the way of Allah, enjoining the right (*Ma'ruf*) and forbidding the wrong (*Munkar*), and performing righteous deeds (such as charitable work). While doing so they set aside matters such as: Islamic legislation, Islamic rule, *Jihad*, establishment of the Islamic state and restoring the Caliphate and consolidation of the religion of Allah. Such an attitude is considered depreciation of Islam and misapplication of its teachings.

   If some groups have chosen to adopt some or all of those minor objectives, it is their choice and they are left to the judgment of Allah. What we are concerned with in this context is those who are on the path of *Da`wah*, adopting the objectives we have clarified, and then deviate from them by adopting only some minor objectives.

However, if the motives of those adopting this attitude is preference for self safety and avoiding the oppression inflicted by tyrants, this reflects weakness in their faith that still would not exempt them from their responsibility before Allah. On the other hand, under the current unjust circumstances that do not apply the legislation of Allah, no worship, supplication (*Du`a'*), or knowledge would be purely devoted to Allah. Muslims would remain humiliated, suppressed and having deviated beliefs and immoral customs and this would be imposed on them and their offspring. All the knowledge they have would not avail them whatsoever in these circumstances.

The motive behind this deviation from the true objectives, could also be the feeling of disability towards the power of the enemy. Or perhaps even just a fear, that they would not enable us to fulfill their full objectives, then it also reflects weakness of faith and a sign of misconception. We should always remember that power is only acquired from Allah, Who is the source of all power.

Perhaps the motive for this deviation is one's conception that achieving those objectives is not a duty on every Muslim (male or female), or that it is only a collective duty (*Fard Kifayah*), then he is mistaken. This misconception needs to be amended for everyone to know that it is an individual duty (*Fard 'Ain*). It should also be emphasized that all Muslims would be guilty if they did not exert all their efforts to establish the Muslim state.

2- **Establishing a limited Islamic state:** Deviation from the objectives could also be manifested by being satisfied with establishing the Islamic rule in just one Muslim country

without striving towards establishing the Universal Islamic state. This is a grave mistake as it contradicts our mutual covenant. It even contradicts the unity of the Muslims and the fact that our *Da`wah* is for all. Allah the Most High says,

﴿*And fight them until there is no more Fitnah (disbelief and polytheism) and the religion will all be for Allah Alone.*﴾

(Al-Anfal: 39)

Whoever adopts this belief would be giving the enemies of Islam a chance to destroy such an Islamic country, as it would be established in isolation.

3- **Seizure of power:** Another form of deviation is when the objective is merely to seize power in one way or the other. This objective (rule) in itself contradicts the correct Islamic path regarding means and methods, as one is obsessed by an eager inclination to power, as can be seen in the way of contemporary political parties.

This deviation exposes the whole Islamic work to excessive risk or even collapse due to the weakness of the foundation. There is a difference between exerting ceaseless efforts to establish and consolidate the religion of Allah, and exerting this effort simply to seize power. There is a difference between the foundation required for each objective regarding its power and authenticity, which are required for long term stability and progression.

The Prophet (pbuh) was offered sovereignty (power) when `Utbah ibn Rabi`ah came to him as an envoy of the Quraish. He said to the Prophet, "If the purpose behind what you are claiming (the prophethood) is wealth, we

would collect for you from our money so you would be the richest among us. If what you aim at is honor, we would make you the most eminent among us, that nothing would be decided without referring to you. If it is authority you are looking to, we would grant you power over us."

The Prophet (pbuh) did no more than recite the beginning of *Surat* Fussilat, until he reached the Qur'anic verse that reads,

﴾*But if they turn away, then say 'I have warned you of a thunderbolt like that which overtook 'Ad and Thamud (people)'.*﴿

(Fussilat: 13)

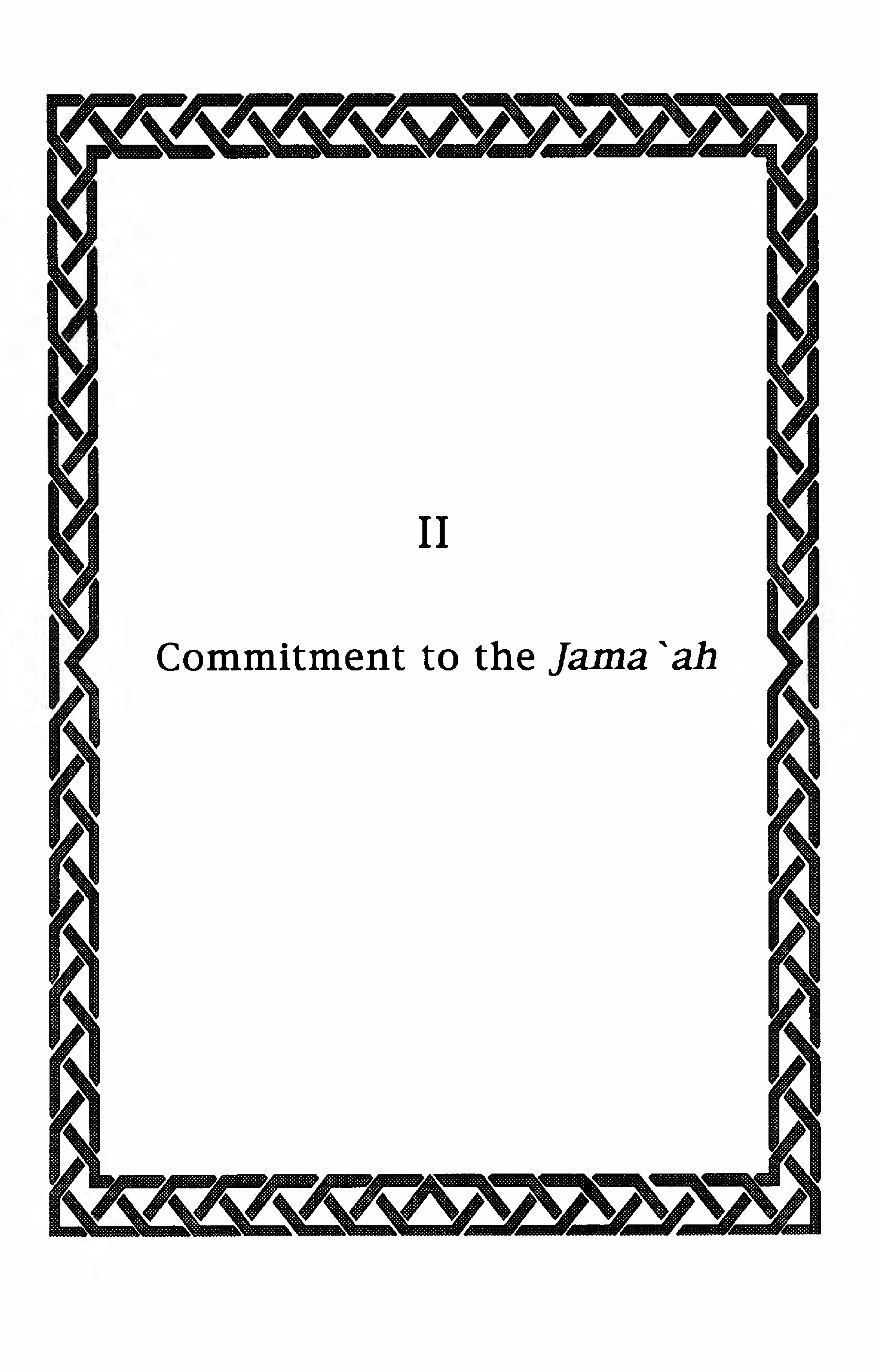
4- **Applying partial Islam:** This deviation could also be manifested in being content with applying Islam in some institutions of the state rather than exerting all effort to establish a comprehensive Islamic rule. This again is a misconception, as Islam is an integral system that cannot be divided in its application. This is exactly like replacing a donkey's leg with a human hand. In such case, the donkey would remain the same and the human limb would not alter its nature. We should be very careful with this kind of deviation as the enemies of Allah are considering absorbing the Islamic revival through offering a void and deformed image of Islamic rule, through which they would deviate the Islamic revival from its original goal. Allah, Most High, says,

﴾*O you who believe ! Enter perfectly in Islam.*﴿

(Al-Baqarah: 208)

﴾*Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.*﴿

(Al-Baqarah: 85)



II

Commitment to the *Jama`ah*

Commitment to the *Jama`ah*

Significance of the *Jama`ah*

It is indisputable that those great objectives, which are made obligatory by Islam on each Muslim, male or female, cannot be achieved by individual efforts alone. The *Jama`ah* is needed to organize individual efforts, establish the necessary plans, and provide the required means and facilities. It is well-known that "Whatsoever is needed to fulfill an obligatory duty, is in itself regarded as being obligatory". Therefore, commitment to a *Jama`ah* is obligatory, and it is not possible that a Muslim could achieve his full duty towards Islam on his own. That is why Imam Al-Banna founded the *Jama`ah* of the Muslim Brotherhood in order to achieve the objectives of Islam through it.

Moreover, we cannot conceive of a *Jama`ah* existing without a leadership or a leadership that does not have the right to be obeyed by the members of the *Jama`ah* One could not also conceive that members of a *Jama`ah* would remain so with no obligation of duties that they are committed to fulfill. Imam Hasan Al-Banna took all this into consideration and determined for the *Jama`ah* its concepts, objectives, regulations, system, activities, prerequisites of membership, and means required to fulfill its objectives. He also established all that is needed to guarantee its sustenance, progression and its extention while at the same time keeping its genuine foundation through abiding by the rules of the Qur'an and the *Sunnah*.

In brief, this is the authentic conce the Jama`ah under whose shade we are working on the path of *Da`wah*. Deviation from this original image, is manifested in several forms:

1- Degrading the Value of Collective Effort

The first of these deviations is the depreciation and diminution of the significance of the *Jama`ah* and the value of collective efforts, conceiving that individual action is sufficient. Unfortunately, we hear voices here and there advocating this concept. I do not really understand, what is the motive behind this call?

Is it for the interest of the enemies of Allah - inside and outside the Muslim world - who fear the unity and alliance of groups working for Islam?

We hear continually that burglars in a given area have an agreement in order to distribute the areas under their control amongst themselves and even choose one of them as their chief. They obey his orders and refer to him in case of any dispute! Is it not more worthy for those who have undertaken the achievement of the greatest objective in life to have their own organized *Jama`ah*? Furthermore, Islam calls for the unity of the Muslim world and warns against being divided amongst ourselves. Which is better, to face our enemies while we are a united group or disunited individuals? Allah (Exalted be He) says,

> ﴿*And those who disbelieve are allies to one another (and) if you do not do so, there will be tumult and oppression on earth and a great mischief and corruption.*﴾

(Al-Anfal: 73)

2- The Emergence of Several Movements

The deviation of groups, banners and leadership leads to deviation from the objective. This in turn leads to the division and waste of efforts. It also confuses the youth when they wish to work for Islam, especially when working for Islam is a crucial decisive issue in one's life and not of secondary importance.

The Prominent Features of the *Jama'ah* that One Should Adhere to

A word that we direct to the youth when they are choosing their *Jama`ah*, is that they should consider the following essential features:

a- Part of its methodology of action should be the foundation of a worldwide Islamic state. It should not be confined in its plans to the implementation of only some aspects of Islam. This *Jama`ah* should also comply with the correct comprehensive and pure understanding of Islam. Thus, it should be free of deviation and superstitions.

b- It is also necessary that this *Jama`ah* is following the same way chosen by the Prophet (pbuh) in his *Da`wah* to found the Islamic state. This would be achieved through consolidating strength of faith and belief, the strength of unity and solidarity and then the strength of forearms and weapons.

c- This *Jama`ah* should have among its objectives a comprehensive outlook that surpasses local objectives. It should exert its efforts to the whole Islamic Nation in order to establish the foundation of a universal Islamic State.

d- Youth should also choose the *Jama`ah* which has long experience in *Da`wah.* This *Jama`ah* should not aim at raising sparkling slogans or achieving personal gains.

3- Divisions within the *Jama`ah*

One of the deviations from these basic aspects of being members of a *Jama`ah*, is the formation of internal divisions around certain people or concepts and ideas along with the formation of an independent system inside the general system of the *Jama`ah,* or trying to impose certain pressure upon the leadership to force them to adopt a certain point of view, threatening resignation from the *Jama`ah* and seeking to crack the solidarity of the *Jama`ah.* Some people may assume an attitude of superiority, and so do not submit to the regulations of the *Jama`ah* and the commands of its leadership.

All of this is considered a deviation from the concepts of the *Jama`ah* and the concept of commitment. The regulations and systems were established to protect the group from such deflections. The duty of the leadership in any position would be to assume a strict attitude concerning such kinds of behavior through the regulations of the *Jama`ah* without leniency or paying compliments to anybody. It is well-known that the *Jama`ah* does not abandon any of its members but if a certain individual insists on causing chaos and cracking the solidarity of the *Jama`ah* , then the *Jama`ah* is above individuals, whoever they may be.

4- Strong Attachment to Certain Personalities

Some individuals' attachment to certain people is more than their devotion to the *Jama`ah* and its leadership. This type of

devotion leads to the occurrence of the previously mentioned deviation (no.3 above). It also leads to the merging of this individual personality into the personality of these people they got attached to. This means they would not retain their independent effective personality in the ranks of the *Jama`ah* . Truly Allah has said,

> ﴿*Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels. And he who turns back on his heels, not the least harm will he do to Allah, and Allah will give reward to those who are grateful.*﴾

(Al `Imran: 144)

5- Stirring Conflicts and Disunity

This form of deviation helps the devil to find a way to create mutual hatred and raise barriers between brothers. It also leads to diverting one's time, efforts, and time to side issues and conflicts. The consequences of this would be to hamper productive efforts and maybe failure. Allah (Glorified be He) has said,

> ﴿*And obey Allah and His Messenger, and do not dispute lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are the patient ones.*﴾

(Al-Anfal: 46)

Thus, when one obeys Allah and His Messenger, he would only seek to act uprightly according to the rules of the Qur'an

and *Sunnah*. The true spirit of the *Jama`ah* is to achieve unity. The martyr Imam Hasan Al-Banna has set "Brotherhood" as one of the basic elements of the covenant. He said that the lowest degree of true brotherhood is purity of intention and the absence of spite in the heart, while the highest degree is preference of others' interest over one's own self. He also added that brotherhood is linked to belief, while disunity is related to atheism.

It is the duty of every brother to be a sincere guardian over the unity of the group and to abstain from any word or behavior that might lead to dispute or disunity. He should also avoid backbiting, slandering, distrust, idle talk and all prohibited actions. It is also the duty of all those in positions of responsibility to protect the *Jama`ah* from all sources of dispute and to deal strictly with any problem.

6- Dissension

Another form of deviation is dissension which confronts the *Jama`ah* and breaks the covenants of those who seek personal inclinations such as the desire for leadership, appreciation of one's own opinion, feeling of superiority over others, and so on. Even if differences of opinion occur between individuals, it is the duty of everybody to abide by the regulations of the *Jama`ah* that settle disputes in a decisive way. It is better for us to unite over that which is less correct rather than disagreement over the most correct. Within our unity, we could move from the correct opinion to the most correct.

`Umar ibn Al-Khattab (may Allah be pleased with him) was provoked by the conditions which were agreed upon between

the Muslims and the Quraish in the Al-Hudaibiyah peace-treaty. No one else dared to show his immediate inner reaction except `Umar. It is well-known that he did not even tolerate, from the very first moment of his embracing Islam, to hide in *Dar* Al-Arqam. When he first embraced Islam he asked permission of the Prophet (pbuh), saying, "Aren't we following the right path? Aren't they following falsehood? Why should we hide?" In the situation of Al-Hudaibiyah treaty, he used the same language. He said to the Prophet, "Why should we accept the lowest (of conditions) concerning our religion?" `Umar went on moving between the Prophet, Abu Bakr, and Abu `Ubaidah (may Allah be pleased with them). The same answer came to him, "It is the command of the Divine revelation."[1]

As a matter of fact, in cases of dissension from the *Jama`ah* the only loser is the dissident. The *Jama`ah,* actually wins by purifying its body from this kind of people who do not care for the unity of the *Jama`ah,*. The Prophet (pbuh) said, *"The wolf would only eat the sheep that break away from the flock."*

We should know that the *Jama`ah* will continue its endeavor, with the help of Allah, whether it is through our participation or through other's. Imam Hasan Al-Banna used to say to us, "If you do not survive under the protection of the *Da`wah*, you will never survive, whereas the *Da`wah* will forever exist; if not through us, it shall be accomplished through others. And in case you turn away, Allah will readily exchange you for another people who shall not be your likes."

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1. "*Fiqh As-Sirah*" Sheikh Muhammad Al-Ghazali, p. 378; "*Al-Manhaj Al-Haraki*", part 3, p. 26.

7- Failure to Fulfill the Basic Elements of the Covenant

Failure to fulfill some or all of the basic elements of the covenant is another form of deviation while being on the path of *Da`wah.* When Imam Hasan Al-Banna defined the basic elements of the covenant as ten, not eight or nine, he was fully satisfied with the importance of all of them for any brother to abide by and hold on to them. They are all imperative for any brother who wishes to join the *Jama'ah* and carry his responsibility along with other brothers. The absence of any of these elements in an individual is considered a weak point that this person and consequently the whole *Jama`ah* could be undermined through it.

Thus, failure to fulfill one or some of the elements of our covenant is a deviation from the original objectives, which subjects the individual and the whole *Jama`ah* to various risks and troubles. Let's then be careful to abide by all of them. Moreover, the *Jama`ah* does not force anyone to join it, but whoever accepts to join it, should then conform to its conditions and commitments. This covenant is actually a covenant with Allah, so one should not renounce or break his pledge regarding any of its elements:

> ﴿*Verily, those who give pledge to you (O Muhammad) they are giving pledge to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks only to his own harm, and whosoever fulfills what he has covenanted with Allah, He will bestow on him a great reward.*﴾

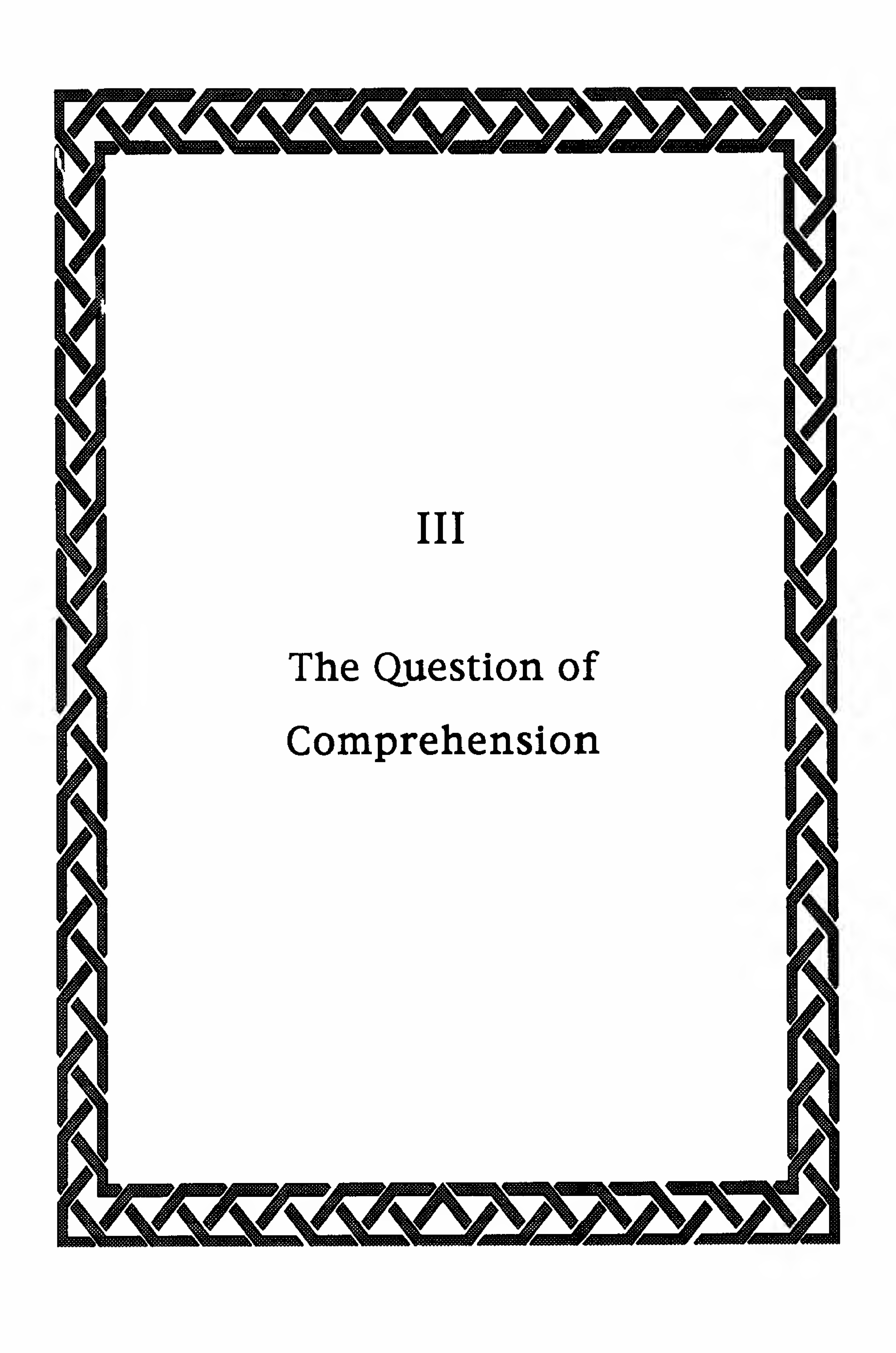
(Al-Fath: 10)

8- Adopting a Feeling of Superiority

Such an attitude is manifested in one showing superiority in the name of the *Jama`ah* of the "Muslim Brotherhood" over other Islamic groups. Nobody could claim that the Brotherhood is the *Jama`ah* of the Muslims, but it is one *Jama`ah* of the Muslim community that invites all Muslims to call for Islam and establish the Muslim state. We do not wish to gain the hostility of any Muslim *Jama`ah*, create or help to create any controversy or engage ourselves with any individual or group. From the very first day, the Brotherhood observed not to defame or slander any individuals or associations and to conform to the morals of Islam, and to love everybody even those who are biased against us, among the Muslim community. How wonderful are the words of Imam Hasan Al-Banna when he said, in the sixth conference, pertinent to this issue, "As for our stance as regards the various Islamic organizations with their different inclinations, it is a stance of affection, brotherhood, cooperation, and loyalty. We love to cooperate with them and try our best to bring closer our points of view. As for our differences, we shall endeavor to come to a compromise, which in turn supports the truth. All of this should be achieved in an atmosphere of love and cooperation. The adoption of a particular opinion of Jurisprudence (*Fiqh*), would not drive us apart. Allah the All-Mighty has guided us to an ideal plan. We seek the truth in a lenient way that captivates the heart and convinces reason. We are certain that the day will come when all names, titles, formal differences and theoretical barriers will vanish only to be replaced by a practical union. This union would bring together all the ranks of the battalion of Muhammad

that will only have Muslim Brothers (as its troops) striving in *Jihad* for their religion."

(Note that he said "Muslim Brothers" and not "The Muslim Brotherhood". The difference is crystal clear.)



III

The Question of Comprehension

The Question of Comprehension

Significance of Comprehension

One of the fundamental issues in the field of collective work for Islam is the question of the comprehension. This unites the course of their endeavors as the issue of work is directly related to comprehension. That's why Imam martyr Hasan Al-Banna paid the question of comprehension the degree of attention it deserves. His main concern was to introduce to people the original Islam that was revealed to Muhammad (pbuh), devoid of any deviation in creed, worship or custom. He was also concerned to return back to pristine Islam, far from partial approaches and distortions. He also meant to bring back the bright image of Islam which has been distorted by the enemies of Islam in past and present times.

Since the objective of the Muslim Brotherhood was to establish a universal Islamic state and facilitate the return of the Caliphate, then this great foundation should be based on this correct comprehensive and pure comprehension of Islam. It is not conceivable that painstaking efforts should be exerted, and people should give their lives on the path of *Da`wah* to establish a universal Islamic state which is based on a partial understanding of Islam. This perception would not be agreed upon by all Muslims and would be incorrect. That's why we

have found that following several readings and comprehensive research studies, Imam Al-Banna produced for us the true and pure image of Islam in his tracts. He also defined "*Comprehension*" as the first basic element of the covenant. He then defined twenty principles underlying this basic element of "comprehension". He meant for those fundamentals to act as a framework protecting the sound perception from division, deviation or distortion. Time has proved, with the mercy of Allah, that those twenty fundamentals are genuine, critical, moderate and far from exaggeration or negligence. Some of those adopting a fanatical or strict attitude did not like some of the terms he used, but we do not assume the measures of the extremists. Al-Banna was very concerned to achieve the unity of the Muslims' brotherhood on one hand and to keep this sound comprehension of Islam on the other hand. That's why he made it as one of the basic elements of the covenant. Moreover, he made it the first element. His main concern was to make every brother, who was a member of the *Jama`ah*, responsible for keeping it from alteration or changing.

Forms of Deviation from Sound Comprehension

1- **Adopting concepts which contradict Islam:** This refers to adopting ideologies or concepts that explicitly contradict the sound comprehension of Islam, as established in the Qur'an and *Sunnah* of the Prophet (pbuh). The *Jama`ah* of the Brotherhood was united over this sound understanding of Islam and the Twenty Basic Principles set a clear framework for this comprehension. The existence of contradictory concepts within the ranks of the *Jama`ah* creates serious confusion and disputes.

One of these prominent deviations from sound comprehension is adopting an intellectual attitude accusing Muslims of disbelief (*Takfir*). This notion was first adopted by some members of the *Jama`ah* in the jails and prison camps. It was actually one of the outcomes of extreme torture and oppression. But this misconception is contradictory to the basic fundamentals of Islam and also to what was pointed to in the Twenty Basic Principles. Intensive efforts were exerted to refute this speculation and clarify its deviation. As a matter of fact, many of those who originally adopted this thinking decided to abandon it except for a limited group. But Hasan Al-Hudaybi (may Allah bestow mercy upon his soul) assumed a very strict stance at the time he was the *Murshid* (general guide) of the Brotherhood while he was in prison. He said to those insisting on *Takfir* (accusing Muslims of disbelief), "We would not accuse you of disbelief as you are accusing us, but you should remember that this is not the intellectual attitude of the Brotherhood upon which we pledged our covenant with Imam Al-Banna nor is it relevant to Islam in any way. Should you insist on that way of thinking then you should search for another banner apart from that of the Brotherhood. Herewith, anyone adopting *Takfir*, as an ideology, is no more one of the Muslim Brotherhood.

2- **Diminution of the value of the *Sunnah*:** Another form of deviation from the true understanding of Islam is any diminution of the value of the *Sunnah* of the Prophet (pbuh) or trying to claim that it is sufficient to follow the teachings of the Qur'an alone. Also preference for intellectual

speculation over the authentic (*Sahih*) *Hadiths* of the Prophet (pbuh) or tendency to alter the Islamic doctrine in order to comply with the inclination of rulers, or with some contemporary customs in the name of modernization are considered forms of deviation. The verses of the Qur'an assure that we should abide by the *Sunnah* and obey the Prophet (pbuh), ﴾*And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it).*﴿ (Al-Hashr: 7), ﴾*He who obeys the Messenger has indeed obeyed Allah.*﴿ (An-Nisa': 80), ﴾*So hold you (O Muhammad) fast to that which is inspired in you. Verily, you are on a Straight path. And verily, this (the Qur'an) is indeed a Reminder for you and to your people. And you will eventually be questioned (about it).*﴿ (Az-Zukhruf: 43-44). The Prophet also said, *"I have left among you that which if you adopt, you will never err away after me: The Book of Allah and my Sunnah:"* Therefore, it is not appropriate for any of the Brotherhood to adopt any of these intellectual deviations, or for anyone to promote these ideas among the Brotherhood. We should beware of the type of people who think they are superior or more knowledgeable than others. May Allah bestow His mercy upon the ones who know their status well!

3- **Imposing an opinion on the *Jama`ah*:** Another form of deviation is trying to force all the individuals of the *Jama`ah* to follow a certain opinion in one of the secondary issues, over which Muslim scholars have different opinions, each with his own evidence. This attitude would turn the *Jama`ah* into a sect or a group following a certain school of thought. Such a stance would mean that we only accept those who

agree with us on a chosen opinion, while we keep away from those who disagree with us. This attitude does not reflect the foundation upon which the *Jama`ah* of the Brotherhood was founded. Imam Hasan Al-Banna was very much concerned to avoid this attitude. So, the *Jama`ah* would have room for every Muslim, hoping to unite them as long as Islam had room for all of them. Accordingly, it does not have room for anyone who adopts an opinion that contradicts the Islamic code. Nevertheless, our attitude regarding secondary issues (in Jurisprudence), which tolerates more than one opinion, is to pledge among ourselves to adopt the one with the strongest evidence. But, we do not part with those who choose to follow a different opinion as long as it is within the boundaries of Islam.

4- Exaggeration of secondary issues : Another form of deviation is to exaggerate the importance of the partial and secondary issues at the expense of the major issues. There are differences of opinion among the scholars over the secondary issues. This could possibly lead to arguments and disputes that would preoccupy the Brotherhood and others, and which may divert them from fruitful cooperation in original and serious issues. How could this happen while Islam is subject to one ordeal after the other from our enemies with the purpose to exterminate Islam as a whole? How, under these circumstances, can Muslims become preoccupied with differences over secondary issues? Imam Hasan Al-Banna invited us to follow this rational rule in such cases, saying, "Work together in matters in which we agree and excuse

each other in matters in which we disagree". So, let's hold on to it.

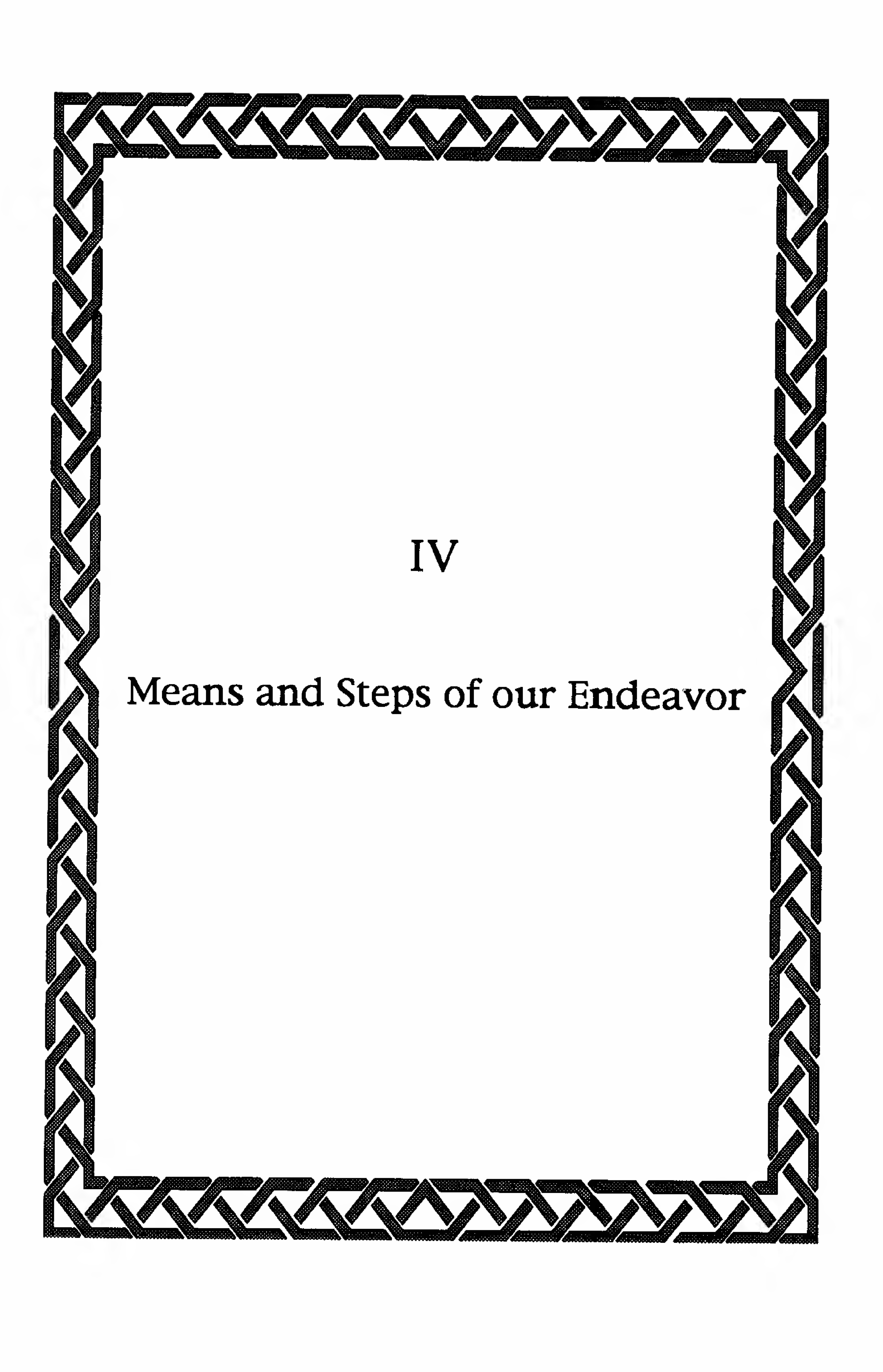
5- **Division of the Islamic doctrine:** Some do not approach Islam as a comprehensive and intact system. For example, they believe that it is sufficient to perform those deeds that do not agitate tyrannical rulers such as worship, gaining knowledge, *Dhikr*, righteous deeds and so on. They have chosen to abandon the aspects of legislation, ruling, *Jihad*, and forbidding the wrong (*Munkar*). But we must introduce Islam to people as a solid comprehensive system, and do the same in our *Da`wah* and striving for Islam. We should not fear the blame of anyone as we are striving for the sake of Allah, regardless of how much oppression we face. We must remember that our ideal, the Prophet (pbuh), used to face all sorts of oppression on the path of *Da`wah*, but this never hampered his endeavor.

Imam Al-Banna drew our attention to this meaning in the first of the Twenty Basic Principles, that Islam is a comprehensive system. In the course of our ordeals (on the path of *Da`wah*), we went through a test in the basic elements of the covenant. One of these tests was relevant to the basic element of "*Comprehension*" between extremists like those adopting the concept of *Takfir*, and on the other hand those adopting a negligent attitude. The latter group required that we abandon the issues of ruling, jurisprudence and *Jihad*, as these aspects agitate the rulers and subject us to several forms of oppression. But our allegiance to the covenant made it imperative that we preserve this element of "*Comprehension*" without alteration or change, so that we

could convey it to whoever inherits this *Da`wah*, in a sound and comprehensive way.

It may be useful to clarify at this point that deviation in "*Comprehension*", or in any other element, may start in a simple and trivial way but later would grow bigger as time passes. It is the enthusiasm of the youth and the fanatic spirit that leads to this. We also found that deviated people easily get confused by the devil. So, they tend to believe that they are right and the others are wrong. At that point, they start searching for verses of the Qur'an and the *Hadith* that could be interpreted in a way that supports their thinking. He then moves on to gather people around him, raise a banner and fund a *Jama`ahz* of his own. All of this takes place due to the original deviation from sound comprehension.

It is the duty of the brothers to observe anyone who starts to deviate in order to amend his understanding before he becomes overcome in his deviation. Otherwise, he would convince himself that he is right, and then it becomes difficult to bring him back to the right path.



IV

Means and Steps of our Endeavor

Means and Steps of our Endeavor

No doubt that such great objectives towards which we are exerting all our effort would never be realized through mere improvisation. We definitely need a well established plan, well defined objectives that meet the requirements of each stage at a time, in addition to the proper means over which there is unanimous agreement.

That is why Imam Hasan Al-Banna clearly determined all of these elements in his speeches, books and in his practical life. This is the means that we continue to pursue with the help and guidance of Allah. In setting up his plans and objectives, Imam Al-Banna was guided by the life of our ideal, the Prophet (pbuh), how he moved along the path of *Da`wah* until he established the first Islamic state. Imam Hasan Al-Banna was very serious in following the steps of the Prophet in all fields. That is why we find that the days and events assure how genuine his path is, its moderate steps and it also assures us that it is going in the right direction. Day by day, we feel more confident that Allah willing, it will help us to achieve our goals.

Imam Al-Banna knew that weakness of faith among Muslims has led to this current state of perplexity and disunity. It even led to the abandonment of *Jihad* and to a state of humiliation and disgrace. It was then imperative to concentrate on the revival of faith and the establishment of sound *`Aqidah* (creed) which eventually produces men with strong faith and true belief. It is then necessary to strengthen the bonds of love

and Islamic brotherhood between Muslims, which is the strongest of all bonds. We should also strive to eliminate all features that cause disunity and conflict among Muslims.

Moreover, there should be a revival of the spirit of *Jihad* and urging Muslims to prepare themselves with arms and physical strength as an obedience to Allah's commands, ﴿*And make ready against them all you can of power.*﴾ (Al-Anfal: 60) Strength of *`Aqidah,* unity, arms in addition to physical strength are imperative foundations upon which the edifice would be built. They are also the center of our endeavor, around which we move and in the order that we mentioned.

Imam Al-Banna then goes on to tell us about the general means which are:

1. Deep belief.
2. Strict organization.
3. Constant endeavor.

He also mentioned that the main stages are:

a. The stage of introduction through publicity (spreading of *Da`wah*).

b. The stage of structuring through *Tarbiyah* and preparation of the individuals.

c. Then there comes the stage of implementation and performance.

Imam Al-Banna also set the details of the stages of endeavor and its procedures as regards to: the preparation of the ideal Muslim individual, the responsive Muslim society and then

comes the foundation of the Muslim government on condition that it should be established at the level of all Muslim countries separately.

Those Muslim governments once united would pave the way for the international Muslim State, headed by the Muslim Caliphate presiding over all, with the Help of Allah.

He explained in detail the characteristics of the Muslim individual, the Muslim home, the Muslim community, the Muslim state and so on. Also, he (may Allah be pleased with him) defined the various means needed to achieve all of this through his lessons, lectures, seminars, bulletins, tracts, papers and magazines. For this same purpose, the *Jama`ah* adopted several means of *Tarbiyah* namely: The *Usrah*, the *Katibah*, the *Rihlah* (trip), the camp, scouts and sports clubs. He also determined important means for fulfilling these objectives, the Islamic schools, hospitals, economic and social foundations, media and so forth.

Abiding by these procedures and means in our endeavor is very important to guarantee the achievement of our objectives. Deviation from these set of means and procedures results in the most dangerous consequences and takes us far away from reaching our goals. Just as any defect or mistake that occurs in any of the stages of the construction of a building, would subject it to collapse, deviation from the stages and procedures of endeavor would lead to its collapse also.

Forms of Deviation from Endeavor

Following are some forms of deviation that we should avoid in our striving on the path of *Da`wah* :

1- Adopting the Strategy of Political Parties

This means that priority is given to the area of politics in one's endeavor, to the extent that it predominates other means of endeavor such as, *Tarbiyah*, publicity of *Da`wah* and *Jihad*. Sometimes this deviation is manifested in following the procedure of political parties as they are only concerned about the quantity and not the quality. They tend to do so as they want to win the maximum number of votes in the elections, or the maximum number of people to march in their demonstrations and so on. No doubt, this is a serious deviation in building a basic foundation of the edifice. Our object is not to gain on our side those who would give us their votes in elections; we are aiming to attract those who wish to give their lives and properties in the cause of Allah.

We want those who are willing to offer patience, sacrifice and tolerance in carrying the burdens of *Da`wah*. Those who strive and truly appreciate how great this responsibility is and how heavy the burden of this trust is. We want people who are seeking the Hereafter and not worldly positions and dominion as is the case with political parties.

We want those who take over the responsibility of the Islamic rule while at the same time observing what it requires in terms of piety, asceticism, and obedience to its code. We are not seeking to incorporate those who change their principles once they are in power and forget what they were called for earlier and the slogans they had raised.

We are not asking those who work for *Da`wah* to become obsessed by the concept of ruling for the sake of ruling with

what accompanies it in terms of power and worldly gains. This could simply lead to illegitimate diversions for the sake of obtaining office. We want those working for *Da`wah* to be committed to the perception that, we are striving to establish the religion of Allah on earth. Consequently this requires us to abide by the *Shari`ah* and keep away from illegitimate ways.

This does not mean that we reject politics or disregard it. We are fully aware of its importance and the role that it plays, but we only give it the amount of attention it deserves, as it should not supersede other activities. On our way in the field of politics, we observe the behavior of the believers who abide by the teachings of their religion. At the same time we appreciate the requirements of the ruling and continue to prepare for it through making studies and qualifying those who are competent to take over political responsibility.

2. Negligence of *Tarbiyah*

The Muslim individual is the main brick in the foundation, whether it is the Muslim home, the Muslim society, the government or the state. The more *Tarbiyah* the individual is subject to, the stronger would be his foundation. *'Aqidah* and strong belief are the main basics in building the character of the Muslim individual. Any form of negligence in *Tarbiyah* would be an element of weakness in the foundation that would lead to its break down sooner or later. Moreover, failing to give *Tarbiyah* the appropriate consideration would produce low quality individuals who are not able to bear the responsibility and burdens of *Ds`wah*. Instead of helping their leaders by sharing some of their responsibilities, they would start to create

problems, and become themselves a heavy burden that hinders the endeavor on the path of *Da`wah.*

Tarbiyah of the individual has an extensive effect as days and events go by and it definitely has effect in facing the requirements of *Da`wah*, whether at times of hardship and facing the conspiracies of the enemies, or when *Jihad* and sacrifice are promptly needed. It may be useful at this point to clarify that *Tarbiyah* should not be limited to the beginners while excluding the first generation (of *Du`ah*). On the contrary, the program of *Tarbiyah* should continue on all levels as everybody is in need of this spiritual food for continuous reminding.

Reasons behind Negligence of *Tarbiyah*

There are some aspects that could be the reason behind neglecting *Tarbiyah.* They are mentioned here to help us avoid them:

a. Giving preference to the political side of the movement over the need for *Tarbiyah.* Needless to say that getting involved in politics occupies most of a person's time in discussions and debates and so on.

b. Failing to train enough teachers who are ready to train the next generation. Consequently, the level of *Tarbiyah* would start to fall. Also giving too much consideration to the spread of *Da`wah* which brings in too many people without being able to provide them with appropriate *Tarbiyah.* It is then an imperative need to train enough teachers and to create a balance between propagation of *Da`wah* and *Tarbiyah*, i.e. between the stage of publicity (acquaintance of the *Da`wah*) and the stage of structuring and preparation.

c. Turning the *Usrah* into an intellectual class for mere acquisition of knowledge and information instead of being a place for molding, structuring of the individual and for moral reformation. In general it is a form of deviation to evacuate the means of *Tarbiyah* from their essence (basic objectives), and turn them into external manifestations, whether those means are the *Usrah*, the *Katibah*, the *Rihlah* (the trip), or *Al-ma`askar* (the camp).

d. Being preoccupied with certain activities under emergency circumstances, in a way that leads to the negligence of *Tarbiyah*. Nothing whatsoever should keep us away from conducting the *Tarbiyah* program even if it is during *Jihad* and fighting our enemies. On the contrary, at those times of hardship, *Tarbiyah* is very essential because the element of faith is one of the most important factors to gain the support and victory of Allah. Moreover, continuation of *Tarbiyah* is essential to prepare the generations who will be next in line to the present generation of fighters (conducting *Jihad* in the cause of Allah). This guarantees that *Jihad* continues with those individuals who can preserve the fruit of *Jihad*.

e. Having a low level of perseverance and an attitude of haste.

3. Negligence of Unity and Solidarity between Individuals

It is not enough to concentrate on the strength of faith and *Tarbiyah* of individuals. Strong bonds and union between them is also of significant importance, following the example of the Prophet (pbuh) who established brotherhood between the

Muhajirun (emigrants) and the *Ansar*[1] (supporters). This brotherhood is one of the most important fundamentals upon which the first state of Islam was established. The Qur'an reported this fact in the verse, ﴿*And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their hearts for that which they have been given and give them (emigrants) preference over themselves, even though they were in need of that.*﴾ (Al-Hashr: 9) This brotherhood is of great importance on the path of *Da`wah* and *Jihad*, as it leaves no gap for the enemy to sneak through our lines. Allah, Glorified be He, said,

﴿*Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure.*﴾

(As-Saff: 4)

Moreover, abandonment of the spirit of love and brotherhood among individuals gives a chance for the seeds of conflict to grow and leads to disputes and disunity which virtually leads to failure and defeat, as Allah said, ﴿*And do not dispute lest you lose courage and your strength depart.*﴾

(Al-Anfal: 46)

The Martyr Imam Hasan Al-Banna established "Brotherhood" as one of the basic elements of the covenant, for each brother to hold on to. The Imam clarified that the lowest degree of love is purity of the heart and the highest degree of love is complete selflessness (preference of others over oneself). This means that lack of purity of heart is considered as a violation of this element of the covenant. We should then avoid

1. The companions of the Prophet from the inhabitants of Madinah, who embraced and supported Islam.

falling into this pitfall and preserve our brotherhood and strong bonds, especially when the enemies of Allah are irritated by the unity of our word and our strong brotherhood and will keep on trying to spoil it in any way. So, beware and do not help them to fulfill their desires.

4. Negligence of Preserving the Strength of the Structure of the *Jama`ah* and Abiding by its Prerequisites

One of the most serious deviations is the spread of the spirit of negligence and carelessness in the *Jama`ah* and not abiding by the obligations and prerequisites of its membership. This state is disastrous for the structure of the *Jama`ah* and spoils the atmosphere of work and production. It will consequently lead to its weakness and pave the way for other diseases to appear.

Negligence in abiding by the rules of membership would give the chance for undesirable members to join. They are frequently not trustworthy and unable to bear the required responsibility, which in turn has its harmful effects.

Also, carelessness in choosing the appropriate individuals for leading major responsibilities who are not fit for it, leads to points of weakness in the structure of the *Jama`ah*. Offering compliments to certain people against the welfare of *Da`wah* is also a deviation that should be avoided.

Abu-Dharr (may Allah be pleased with him) said, "I said to the Prophet (pbuh), 'Messenger of Allah, will you not appoint me to a public office? He patted me on the shoulder with his hand and said, *'Abu Dharr, you are a weak man and authority is a trust, and on*

the Day of Judgment it is a cause of humiliation and repentance except for one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently)."

A man came to the Prophet (pbuh) asking, *"When is the Hour (Day of Resurrection)? The Prophet said to him, 'If the trust is wasted, then wait for the Hour (to come)'.* "How would it be wasted? (The man asked)". The Prophet (pbuh) replied: *"When authority is given to those who are not qualified to bear it, then wait for the Hour."*

Similarly, giving the chance to people who are continually spreading the spirit of frustration, depression and doubt among others, failing to rid the *Jama`ah* of them and of what they are doing, is also a serious deviation that has its evil effects. You should remember that a small number of people, who are committed towards their obligations, is much better than a large group that is unsettled, careless or negligent. Mistakes should be corrected as soon as they are noticed as this is the only way to overcome the spirit of negligence which spoils all effort to fulfill the required commitments.

These deviations may seem simple, but they are definitely dangerous as are their consequences. Therefore they should be critically and very carefully avoided and overcome in due time.

5. Deviations Related to *Jihad* and Getting Prepared for It

Jihad is an obligation that will remain in effect until the Day of Resurrection. Truly Allah says,

﴿ *Jihad is ordained for you (Muslims).* ﴾

(Al-Baqarah: 216)

There is no doubt that Truth needs power to defend it against the conspiracies of its enemies and their assaults and to clear away the obstacles that the enemies of Allah create in order to prevent the *Du`ah* from conducting their *Da`wah* to Allah. *Jihad* is the profitable trade that Allah called His believing servants to conduct, saying,

> ﴿*O You who believe! Shall I guide you to a commerce that will save you from a painful torment. That you believe in Allah and His Messenger and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!*﴾

(As-Saff: 9-10)

For the sake of *Jihad*, Allah has offered the believers this profitable deal,

> ﴿*Verily Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed.*﴾

(At-Tawbah: 111)

Without *Jihad*, Muslims would be subject to defeat, disgrace and extermination. But through *Jihad*, an honorable, respectable life would be fulfilled for the Muslims under the banner of Islam and through the consolidation of Allah's religion. Likewise, an honorable life is granted to the martyrs who are alive with their Lord, and they have their provision.

The Prophet (pbuh) said, *"When you deal in hidden Riba (usury)*

and are fully occupied with cows and cultivation and give up Jihad. Then Allah shall cover you with such disgrace as would not be removed until you would return to your religion again."[1]

Al-Banna gave *Jihad* significant attention and made it one of the themes of the *Ikhwan* (*Jihad* is our way). The same applies to martyrdom (Death in the cause of Allah is our noblest wish).

He also set *Jihad* and sacrifice as two of the basic elements of the covenant. Every brother must make sure that they are fulfilled and must not violate either of them. In addition, the Imam wrote a tract about *Jihad*, and the emblem of the *Ikhwan* is made up of two swords surrounding the Qur'an as a symbol of *Jihad*.

Imam Al-Banna called *Da`wah* of the *Ikhwan*: The Call for the truth, freedom and power. This is the basic fundamental concerning *Jihad* on the path of *Da`wah* and what is relevant to it.

Forms of Deviation from *Jihad*

a. Negligence

Failing to give *Jihad* appropriate attention, or assuming a negligent attitude in preparing for it, is also a form of deviation. Some people believe that it is sufficient to exert some effort, when it is in their ability to exert more, as Allah has commanded us:

﴿*And make ready against them all you can of power.*﴾ (Al-Anfal: 60).

b. Luxury

Luxury and prosperity that lead to relaxation and clinging

1. Narrated by Abu Dawud.

heavily to the earth are also considered deviations from the original path. Allah, the Almighty, warned those reluctant to take part in *Jihad* of painful torment,

> ﴾*O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things*﴿

(At-Tawbah: 38-39)

c. Abstention (Restraint!) from Sacrifice

Restraint from sacrifice and exerting pains taking efforts and money in the cause of Allah is a deviation from the original path. Truly Allah says,

> ﴾*Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are disobedient to Him.*﴿

(At-Tawbah: 24)

d. Deviation in Intention

Any deviation in the true intention for *Jihad*, which means striving for the word of Allah to be uppermost; into a worldly intention, is also a deviation. The Prophet (pbuh) was asked about the man who fights for displaying his valor, and the man who fights for his family pride and the man who fights for the sake of show. Which of the men is fighting in the way of Allah? The Prophet (pbuh) said, *"Those who fight so that Allah's word is the superior, is in Allah's path (strives in the Cause of Allah)."*[1]

e. Failing to Abide by the Ethics of Fighting

It is also a form of deviation to fail in abiding by the ethics of fighting in Islam and the *Fiqh* of *Jihad* such as killing children, women and old people (which is all prohibited in Islam in the case of war), or illegally taking from the war booty.

f. Impulsiveness in Using Weapons

It is also a deviation from the original path to be too hasty in using weapons and facing the enemy before the appropriate time. This subjects everybody to danger.

We have evidence for this in the attitude of 'Ammar ibn Yasir (may Allah be pleased with him) when he embraced Islam with his father and mother. The polytheists, with Abu Jahl at the head, used to take them out to the valley and torture them in the scorching heat of Makkah. The Prophet (pbuh) passed by them while they were being tormented and said to them, *"Be patient O family of Yasir. Your appointed time is in Paradise."*[2]

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1. Narrated by Muslim.
2. *Ar-Rahiq Al-Makhtum.*

g. Being Slack in Facing the Enemy and Fighting back Their Assault after All Preparations Are Over.

Al-Banna clarified this in a very explicit and logical manner in his tract of the fifth conference. He said, "The Muslim Brotherhood knows that the first degree of power, lies in *`Aqidah* and faith. Then comes the power of unity, and finally follows physical strength. No group can be considered powerful unless it has all of these aspects fulfilled. If it uses physical power and arms while it is disunited, disorganized, weak in *'Aqidah* or feeble in faith, then it would surely be totally destroyed.

Second: even though Islam regards power as being an essential part of its doctrine, does it recommend that power be used irrespective of the circumstances and situations? Or has it fixed some limits for it, stipulated certain conditions and restricted its use to special circumstances? Third: Is power the first or the last cure to be used? And is it not a man's duty to compare between the beneficial and the harmful consequences of using force, and the underlying circumstances? Or should he use force whatever the consequences may be?"

Imam Al-Banna then said, "The Muslim Brotherhood will only use physical force when there is no other alternative, and also when they are fully satisfied that they have also gained the power of faith and unity. When they resort to using this force, they will be honorable, and bold. First, they would give a warning and wait; thereafter, they would face all the consequences with satisfaction and comfort."

He then directed his speech to those who are too enthusiastic, saying to them: "Muslim Brothers! Especially those among you who

are enthusiastic and impulsive! Listen to these clearly audible and resounding words from this platform in this general assembly. The steps of our *Da`wah* have been clearly marked, and their limits have been fixed. In no way am I to trespass these limits for I am deeply convinced that it is the safest way to achieve our cherished goals - it is true that it is a long way, but this is the only possible way. True manhood expresses itself only by endurance, perseverance, serious and unceasing efforts. So, whosoever of you is impulsive to pick the fruit before it is ripe and pick the flower before it blossoms, should know that I shall never agree with him. If this is the case, it would be better for him to divert himself from our *Da`wah* to another. As for those who are ready to have patience with us until the seed germinates into a tree, the fruit ripens and the time comes for harvest, then the reward from Allah will be magnificent. Surely we receive the reward of the virtuous, whether this will be victory and dominion! Or martyrdom and contentment!"

He went on to say, "Oh Muslim Brothers! You only seek to attain the pleasure of Allah and ask to gain His bounties. This is granted for you as long as you are sincere. Remember that Allah has not made you responsible for the consequences and results. However, He has obliged you to watch out for your true intentions and to be well prepared for your mission. Thereupon, we are either mistaken, then we would get the reward of the persevering workers who made *'Ijtihad"* (tried hard to achieve their endeavor). Or, we are on the right path, in which case we would get the reward of the successful ones (who tried to and succeeded in achieving their mission). Past and present trials proved to us that your path is the only successful way for achieving our goal, that those achievements could not be realized except through your

plans and that there is no better way than this one. So, do not take risks with your efforts and do not gamble your successful achievements. Go on with your deeds and Allah will support you and He will not waste your efforts. Success will be granted for the active ones, ﴿*And Allah would never make your faith (prayers) to be lost. Truly, Allah is to all people most surely full of kindness, Most Merciful.*﴾ (Al-Baqarah: 143)."

It is not acceptable for anyone to believe that the words of the martyr leader Hasan Al-Banna are a call for slowing down, loss of enthusiasm or lack of serious effort and efficiency in conducting *Da`wah*. On the contrary, the Imam is urging for lively spirits and eager ambitions. He went on saying in another part, "We want lively and strong spirits, fresh and ever beating hearts, and vigorous and blazing feelings. We want eagerly ambitious spirits that have ahead of them superior ideals and noble objectives that they long to reach for and achieve. Those objectives and ideals should be clearly defined. Those feelings and emotions should be rightly guided to become a form of belief that is unquestionable; bearing no doubts or suspicions. Without this guidance, this revival would become like a lost ray in the desert, producing no light or heat."

6. Regional Inclination

Allah the Almighty says,

﴿*And verily! This is your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me.*﴾

(Al-Mu'minun: 52)

﴿*The believers are nothing else than brothers.*﴾

(Al-Hujurat: 10)

Firstly, our *Da`wah* is a universal one, which is not restricted to place or time. It calls for the Islam that Muhammad (pbuh) was sent with, to all people. The Muslim nation is but one nation, one *Jama`ah*, one homeland and even one body. Differences in languages, nationalities and geographical borders are not taken into consideration, and there is no favor for an Arab over a non-Arab except for that of *Taqwah* (piety). Every Muslim should feel that he is responsible towards other Muslims wherever they are and in every inch of the Muslim lands. He should also know that he is required to defend the sacred places and homes of all Muslims not only the country where he was born.

Thus the borders of the Muslim nation are much wider than geographical or national borders. Rather it is nationality pertinent to exalted principles, truthful and sincere beliefs, and the fact that Allah the Almighty revealed them to be the light and guidance to the whole universe. Islam is but one 'Islam' , it is by no means that each nation has its own Islam, and so the problems of every Muslim country are in fact the concerns of all the Muslims everywhere and does not only concern the inhabitants of that country. That is how we see the Palestinian problem, or that of Afghanistan, Syria or any other. These are the basic principles that we follow.

Forms of Deviation Related to Regional Inclination

What is meant by deviation here is that, those working for the sake of Islam in one country isolate themselves from their peers who are active in the Islamic arena. They also isolate themselves from the universal Islamic movement which aims to unite all the Muslims and their efforts. Thus they restrict their

activities and *Jihad* inside their country and for the welfare of their own people. No doubt, this is a form of deviation from the basic principle which is the unity of the Islamic work for the sake of all the issues facing the Muslim world. Every Muslim, in any country is required to work and endeavor everywhere, all over the Islamic world, and not only inside his state.

Moreover, it is for the sake of that country itself, that all Muslims, wherever they are share its problems and the requirements of conducting the Islamic work. Muslims should provide all the material and moral support for this country so as to be able to face the enemies' plans, who, as a matter of fact, are united and cooperate among themselves in their war and conspiracies against the Muslims.

To clarify the gravity of this deviation, let's imagine that some or all Muslim countries follow this regional trend and isolate themselves. This is exactly what the enemy hopes for, as this reflects a point of weakness through which they would be able to destroy the isolated Islamic movements one after the other.

That's why the Brotherhood are working seriously from the first day to assure the universality of their call and the solidarity of the Islamic work so that a Universal Islamic State can be established *Insha'* Allah on a vast, solid and unified base. Cooperation and coordination between the Islamic movements working in the arena, is one of the policies of the *Ikhwan* as long as there is an agreement over the objectives, and local circumstances are taken into consideration.

A form of deviation also emerges among those working within the borders of one country, which is fanaticism for ones

own city. This image contradicts the true spirit of Islam and the Islamic brotherhood. You may find inside the *Jama`ah* that certain cities have their own parties and coalitions which subjects the whole *Jama`ah* to disunity and hinders productive cooperation in our *Jihad.* We should fear Allah (Exalted be He) and purify our hearts from all extreme tendencies.

This kind of situation could also take place between individuals from different nationalities who happen to be working together in a certain country. The necessary levels of cooperation and trust between the brothers would not be achieved if feelings of Nationalism exist. Nationalism is often manifested during times of election, in situations that require dedication and obedience or in any field of activity. This extremism arises from *Jahiliyah.* It is totally rejected by Islam and the system of the *Jama`ah* does not allow it to exist; in fact, it causes a lot of harm to the *Jama`ah* and to the Islamic work.

7. Raising Banners of Worldly Principles

Our *Da`wah* is Originally divine and it represents Islam; the religion of truth which Allah has chosen for His slaves. We feel honored and exalted to carry its banner, the Qur'an says,

> ﴾*And who is fairer in speech than he who calls to Allah and does righteous deeds and says: "Surely, I am one of the Muslims."*﴿

(Fussilat: 33)

It is obvious then that we should never raise a banner representing any worldly ideologies such as "Socialism" or "Nationalism" or the like, whether through joining in, being committed to or being affiliated with these ideologies.

Regardless of the reasons or the motives, we should never seek membership of organizations such as the "Socialist Union" or any secular party. This would reflect an explicit contradiction within ourselves and with Islam. Obviously Islam rejects all these ideologies and enjoins us to fight them. We strive to make Islam superior to all ideologies and principles. How could we then attack socialism which contradicts Islam while we are inside the "Socialist Union"?

The ruling party in each country is responsible for any negative aspects of their ruling, and how enormous are these negative aspects in our countries. It is not only the responsibility of the ruler, but of all those affiliated with this party. They share in this responsibility whether they like it or not. This subjects them to the loss of public confidence in their actions. We should keep in mind that the general atmosphere of joining these worldly bodies, would not be suitable for the molding of the Muslim character and would fail to provide proper Islamic *Tarbiyah*. This *Tarbiyah* is necessary for the Muslim brother; in fact, it is one of the most imperative issues. In these situations that have been previously mentioned, people are affected by the atmosphere of political parties with all they entail in the way of striving for power in the fastest and easiest way. Needless to say, this has drastic consequences on the firmness and integrity of the foundation.

8. Subjecting the *Jama`ah* to the Hegemony of Others

Basically, the *Jama`ah* should have its own distinctive Islamic character, in comprehension, objectives, its path and its decision making processes. It should not yield to any authority, or fall under the supervision of any external body, or

government that may divert it from its path. This diversion could infiltrate through any form of influence, supervision or manipulating the *Jama`ah* to obtain its own particular objectives and the like.

Thus, deviation here would mean subjecting the *Jama`ah* or any of its branches to any of these unsavory situations. These attempts, to divert the *Jama`ah* from its path, could be accompanied by material or moral temptation, while portraying them as being beneficial to *Da`wah* and to the Islamic work. It may also be accompanied by exerting any form of pressure, from these bodies, to fulfill their objectives. It is then our duty to avoid these tricks, whatever they may be, while seeking support from Allah Who is Ever-Rich, the All-Strong, the All-Mighty.

Those deviations spoil the objectives and goals for which we are striving and for which we sacrifice our souls, property and time. Imam martyr Hasan Al-Banna said in relevance to this meaning, "It is a grave mistake for anyone to accuse *Al-Ikhwan* at any stage of their *Da`wah*, of being an auxiliary in the hands of any government. Or, that they have ever adopted objectives and methodologies other than those upon which they have been founded. Those who make this accusation, whether they are from amongst *Al-Ikhwan* or not, should clear their minds of these false notions."

9. Participation in a Government That Does Not Rule by What Allah Has Revealed

Basically we are striving so that mankind will be ruled by Allah's revelation. We do not consent to ruling by man-made laws which in most of its constituents contradicts the *Shari`ah* of

Allah. We do not accept any of the members of *Al-Ikhwan* to participate in such governments, especially when they would be unable to change it into an Islamic government that rules according to the *Shari`ah*. Should they accept to join such a government, they would share the sin with those rulers who do not follow Allah's *Shari`ah* and, moreover, they would make lawful, many of the things which Allah has made unlawful (*Haram*). It is really as if we are fooling ourselves and fooling others by calling for something and contradicting it by our actions. Such an attitude would be a deviation from our principles, and it would end up in disputes and conflicts inside the *Jama`ah*, dividing people into either supporters or opponents.

Circumstances may change at a later stage after accurate political and religious study, and the *Jama`ah* may perceive that participation in the current government with a limited group of people would be recommended. The *Jama`ah* may decide that this is required in order to conclude the full transfer into a full Islamic government. This step is then acceptable on the condition that reasonable guarantees should be provided with clear agreements about the details. These kinds of matters should not be left to individual *Ijtihad*. If these agreements are violated by any other authorities marked by a change of intention, then we should immediately cease to cooperate, in order to avoid falling into the deceptive trap. We should never accept indecisive objectives or solutions. Under all circumstances we should only accept our original objectives and solutions.

"Some people said, 'If a member of the Brotherhood joins the People's Assembly, this entails an implicit acceptance of all the current laws which are applied in Egypt.' However the *Jama`ah*, on the other hand, believes that some of these laws should be changed. That's why some members of the *Jama`ah* feel uncomfortable about nominating any of the Brotherhood members as candidates for Parliament. What is your opinion concerning this issue?'

In view of the rules of logic and jurisprudence (*Fiqh*) it is well established that implicit implications do not contradict explicit implications. The *Jama`ah* has announced in all its calls that some of the laws applied by the state should be changed. In this case, the entrance of some of its members into parliament does not mean that they are satisfied with these laws, unless they announce explicitly in order to abrogate their previous opinion. The means to change certain laws would be through entering the Parliament, as this is where laws are changed. If we say that we would never enter those constitutions until certain laws are changed, this would mean that none of the Brotherhood would join the Parliament except when the major goal of the *Ikhwan* has been achieved. Thus, they would be closing one of the gates of *Jihad*, which is consequently one of the gates to Paradise"[1]

Sheik Abdul-Aziz ibn Baz was asked about entering Parliament. He said, "There is nothing against joining Parliament, if one's objective is to support truth and reject falsehood. This achieves victory for the truth and joining others who call for it."[2]

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1. "*Ad-Da'wah*" magazine, issue no. 47, 1363 AH, 1944 AC. From an article by Sheikh "Abu-Zahrah".
2. "*The Arabic Mgazine*", issue no. 132, Muharram, 1409 AH, August 1988 AC.

10. Forming Coalitions with Others at the Expense of our Principles and Objectives

Under no circumstances whatsoever should we form any coalitions with others in the course of our *Da`wah*, if those coalitions entail producing the renunciation or the diminution of any of the principles of Islam. We are striving for the consolidation of Islam,

﴿*They wish that you should compromise (in religion) with them, so they (too) would compromise with you.*﴾

(Al-Qalam: 9)

Moreover, those coalitions should never be at the expense of the diminution of the objectives which we are striving to achieve, or else we would be deviating from our original objectives and principles. This would also mean that the efforts and sacrifices which we exert would be in the wrong direction, and it would pave the way for the consolidation of others to control our objectives and working plans. It may also be appropriate at this stage to warn against expressing loyalty to the enemies of Allah, or supporting the oppressors, or exposing the secrets or the weak points of the *Jama`ah* to the enemies of Allah. On the whole, we should conduct any agreements or form any relations with others as long as this would not cause any harm to *Da`wah* or contradict the *Shari`ah*.

We should be extremely careful not to give our loyalty, confidence or friendship to any of Allah's enemies, as they should only be given to the believers. Truly, Allah says,

﴿*You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah*

and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with light and guidance from Himself. And We will admit them to Gardens under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.﴾

(Al-Mujadila: 22)

11. Violation of the Principles of *Shurah* (Consultation) and Counseling

Surat Ash-Shura, is one of the *Suras* of the Qur'an. It comes as an honor and a consolidation to the principle of *Shurah* in Islam. Allah, the Most High, commanded His messenger (pbuh) to practice this principle with his companions even though he was still in immediate contact with the Divine Revelation, and was not in need of *Shurah* with his companions. He was actually adopting this principle as a form of obedience to Allah, and to establish it as legislation for the Muslims to abide by. That is why the Prophet (pbuh) accepted the view of Al-Hubab in the battle of Badr, and that of Salman in the battle of Al-Khandaq. Allah the Almighty said,

﴿*And consult them in the affairs.*﴾

(Al `Imran: 159)

﴿*... who conduct their affairs by mutual consultation.*﴾

(Ash-Shura: 38)

Generally speaking, in any group work like that conducted in the movements working for *Da`wah*, we find that it is even more necessary to apply the principle of *Shurah*. By this means, people reach the most appropriate and mature conclusions. It also gives the chance for everybody to participate in the responsibility of decision-making. Thus an atmosphere of confidence and mutual cooperation prevails throughout the *Jama`ah*. On the contrary, if this principle is violated or ignored, none of these benefits would be achieved.

It is required from every individual in the ranks of the *Jama`ah* to be positive and busy with his *Da`wah*. He should be thinking about it, give his opinion according to what he believes would achieve welfare or prevent harm. He should be helping his leadership while abiding by the ethics of Islam.

The responsible person in any area, should also consult his brothers and benefit from their intelligence and thoughts in all the affairs and issues that he faces. He should not feel apprehensive about any advice they offer him, even if it is not presented in a decent way. If he does not accept this advice he would be depriving *Da`wah* from its benefit.

May Allah have mercy upon Abu Bakr and `Umar (may Allah be pleased with both of them). When they took over the *Khilafah* (Caliphate), they asked the Muslims to amend any deviation they perceived. `Umar (may Allah be pleased with him) was not angry when someone said to him, "If we see in your behavior any deviation we would rectify it with our swords."

Thus, abandonment of the principle of *Shurah* is a deviation from our basic principles. Neglecting the practice of *Shurah* on the part of leaders and those who are responsible, whatever their

place, abilities, knowledge or competence are, would lead to a negative attitude on the part of the individuals (inside the *Jama`ah*). They would feel reluctant to put forward their perceptions and to offer advice to those who are responsible. Moreover, they would not feel the importance of their participation in the responsibility which is in itself a deviation and a violation of the principle of *Shurah*.

One of the most dangerous forms of deviation from the principle of *Shurah*, is its application in a formal manner devoid of its true spirit. This refers to the actual existence of a *Shurah* council, where some of its members have bellied its essence and turned it into a formal body, approving of all that the leadership decides. This often occurs in our countries as we see in the People's Assembly or the *Shurah* Council. The latter occurs through means of trickery that take place in the election process, the interference of security forces in the elections, and forgery. It also occurs through giving the ruler the right to employ a reasonable number of members that he chooses himself. Thus, a council is formed in a way which legislates dictatorial laws for the ruler, giving him the chance to issue the laws that restrict the people's freedom.

Islam rejects all this forgery and deception and is very strict concerning the choice of the people of opinion and those eligible for *Shurah*. Every individual should bear the responsibility of choosing the people of the *Shurah* and those representing him in parliament. He should be meticulous in discharging truth and justice in his choice. while seeking the pleasure of Allah and not that of the people. He who disobeys in this case, would be betraying Allah, His Messenger, and the believers. It may be

useful to clarify that as much as the person in responsibility should not issue his decisions on his own without conducting *Shurah*, he should not be hampered by too many restrictions in making his decisions. He should not turn into a symbol that can not make any decisions. This would also be a violation of the *Shurah*.

Those who work menially should not believe that they are to be consulted with in all affairs, whether major or minor issues. On the other hand they should not think that they are not obliged to obey the leadership in matters about which they were not consulted. This would also be a violation of the *Shurah*. Wise leadership should make a compromise between all of these issues.

Finally, the ones who are in any position of responsibility should bring those, who are true in offering their opinion and advice, closer to them, and keep away from those who follow their inclinations and personal interests.

Abu Sa'id Al-Khudri (may Allah be pleased with him) said, The Messenger of Allah (pbuh) said, *"Allah never sends a prophet or gives the Caliphate to a Caliph but that he (the Prophet or caliphate) has two groups of advisors. A group advising him to do good and exhorts him to do it, and the other group advises him to do evil and exhorts him to do it. But the protected person (against such evil advisors) is the one protected by Allah."*[1]

12. Concentrating on Formalities Rather Than the Essence & Giving Precedence to Arguments and Discussions over Work

One of the characteristics of the *Ikhwan* about which the *Jama`ah* is deeply concerned, is to give the practical side of

1. Narrated by Al-Bukhari.

Da`wah precedence over propaganda and publicity. This is part of the teachings of Islam which warns against the penetration of hypocrisy into this kind of work, which spoils it immediately. The Brotherhood feels a natural resentment against false propaganda that other people depend on in their work, and which does not result in any true work but wastes time and leaves only a negative impression from the deception it contains. Even though it is required to publicize good efforts and enjoin others to do more, and to gain public support, this should be done within the required limits and in a way that does not affect the work being done.

Moreover, the current state of affairs, which is to establish a strong foundation of the universal Muslim state, puts us in great need of ceaseless, serious efforts. This work should be conducted in a quiet atmosphere, avoiding too much propaganda, which may end in more harm than benefit.

The correct right measure for the success of any activity in any state or area, is how many men they can produce, who have strong *'Aqidah* and a good comprehension of Islam. They should also be on a high level of *Tarbiyah* and ready for sacrifice and *Jihad*, not only conveying glamorous celebrations which are echoed with loud cheers. Almighty Allah says,

> ﴾*Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.*﴿

(Ar-Ra`d: 17)

The martyr Imam Hasan Al-Banna clarified the difference between men when he said, "A man of words is not like a man

of endeavor. And the man of endeavor is not like the man of *Jihad*. And the man of mere *Jihad* is not like the man of *Jihad* with wisdom and productivity. That one who gets the highest rate of profit exerting the least sacrifices."

It is also a form of deviation for the Brotherhood, in any place, to get involved in an atmosphere of disputation, endless discussion and pretense which go on for hours giving the chance for the devil to come in and excite enmity and hatred between the brothers. It is also a major waste of time at the expense of *Da`wah* and the painstaking efforts it requires. The Prophet (pbuh) prohibited us from disputation and pretense, as it leads to evil. No group of people go astray after they have been rightly guided, unless they are punished with disputation. The Prophet (pbuh) encouraged us to give up pretense, even if we were in the right.

Imam Hasan Al-Banna said that time is life, and the duties are much more than the time available. We should not then be preoccupied with formalities and forget the essence of our work, or with words and disputes rather than fruitful endeavor.

13. Improvisation and Lack of Planning

Adequate planning of our work is extremely important in order to achieve our objectives. It is through planning that objectives and required missions are well defined. The major objectives would then be divided into partial ones, and are then distributed throughout various stages according to their priority. For each objective, a pertinent plan would be made including the time required for its implementation, the means required and whether they are available or to be supplied. The personnel to

implement this plan would also be chosen, and certain authority would be given the responsibility to follow up the implementation of the work. This plan would also put into consideration all the expected situations that may occur and the ways of how to deal with them.

Thus, it is through planning that the work is organized and studied from all possible aspects without neglecting any of them. Of equal importance is to make full use of our time and of the capabilities of those working with us, each one in his suitable position. The responsibilities would then be distributed in such a way which urges every body to fulfill his mission. Everyone would be given a certain mission to achieve in a certain time and would be provided with the means required; this would urge him to fulfill his work in the best possible and in the time assigned for it. On the contrary, when one is asked to fulfill a mission without a clear definition of its nature, of the time needed to fulfill it and without providing the means required, this would discourage the person and lead him to wasting time and effort. No work can be properly achieved in the perfect way.

Our endeavor is the most critical one in our lives, the establishment of Allah's religion on earth and the foundation of the universal Muslim State. This is the state which would raise high the banner of Islam and rule according to the *Shari`ah* of Allah and protect the Muslims and their lands, and convey *Da`wah* of Allah to all people. It would also destroy the falsehood of the enemies of Allah. How could we imagine that all this could be achieved without proper planning? Further, it is imperative that comprehensive planning be held within the whole Islamic arena as well as locally in each country and for all

aspects of work. Extensive studies should be conducted with all the data base required and relevant analysis.

This is basically what should be done, whereas improvisation and lack of planning, is the deviation that we do not accept. In the absence of proper planning, the movement would be working impulsively reacting to current events. At the same time, we find that the enemies of Allah are collecting all possible information and conducting studies and analysis of our situation through specialized bodies. They depend on this information to establish their plans to strike the Islamic movements and groups with the intention of destroying them as well as any serious work for the sake of Islam and Muslims.

Some of you may wonder, how could we plan for the future which is part of the unseen and is only known by Allah? How could we define times to achieve certain tasks while everything happens by the decree of Allah and in the time He sets for it? Are not we only responsible for our work and not the results? These and similar thoughts are some of what you may wonder about. You should know that there is no contradiction between all of this and proper planning. Even though everything happens by the decree of Allah, we are asked to work and apply this by the possible means. Planning is one of the means that we should use.

For this reason we find that there is a difference between the *Hijrah* (emigration) of the Prophet (pbuh) and that of `Umar ibn Al-Khattab (may Allah be pleased with him). Should the Prophet (pbuh) have emigrated the same way as `Umar did, people would have thought that this was the duty enjoined upon them! They would have thought that being cautious and disguising at the time of fear is not permissible, even

though Allah the Almighty established His *Shari`ah* in this world based on the rule of causes and results set by Him in this world. There is no doubt, however, that at the end everything occurs according to Allah's will.

That is why the Prophet (pbuh) used all the physical causes and means that a human mind can be guided with in such a situation, to the extent that he did not even miss one of those means without making use of it.[1]

14. Being Dragged into Secondary Issues

We should be constantly occupied with major issues. It is deviation to be dragged into side issues. They exhaust our time and efforts without achieving the required progress and the anticipated changes. It may be said that planning, which has been mentioned above, helps greatly in avoiding this deviation, and this is through defining objectives, priorities and organizing time. Practical experience has proved that if things are left as they are, one would be dragged into secondary and side issues that would occupy all one's time and exhaust all our energy.

This does not mean that we should neglect the side issues but only give them appropriate time and effort. Sometimes, neglecting secondary issues leads to problems and complications that may need more time and effort to solve.

Therefore, leadership should offer proper estimation and guidance, and individuals should be cooperative in not creating disputes and personal problems that takes up time at the expense of *Da`wah*.

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1. "*Fiqh As-Sirah*" by Dr. Sa`id Al-Booty.

For example: our societies are burdened with superstitions, evil actions and innovations in religion (*bid'ah*). If we direct our efforts and time to fighting and eradicating them, this would eat up all our time and effort without destroying them as they are evil fruits of an evil tree, if you remove some of the fruits, more will be produced. The solution would be to uproot the evil tree from the roots and implant the good tree that gives its fruit at all times, by the Leave of its Lord. This is the tree that says, "None has the right to be worshiped but Allah and that Muhammad (pbuh) is His Messenger", and this would be achieved through establishing the religion of Allah and applying the rules of *Shari`ah*. Therefore, immediate welfare and wisdom requires that we give limited time and effort to such matters and do not allow them to keep us from our major issue which if fulfilled, all other issues will be solved *Insha'* Allah.

There is another situation that needs to be highlighted. Nowadays, in our societies, Islamic groups have been established which are concerned about one or more of the issues of Islam and have made them their major issue that occupies all of their time. At the same time, those groups have neglected the major issue which is establishing the state of Islam and facing the war which the enemies of Allah are waging against Islam. At least they do not give it appropriate attention. Some of them are too busy with the issue of *Tawheed* (the Oneness of Allah), and purifying it from all faults that have been attached to it, and the issue of the mausoleums and what takes place around them. Others, are preoccupied with the methodology of the *Salaf* (the pious ancestors), regarding the *'Aqidah*, interpretation (*Ta`weel*) of the Names and Attributes of Allah and nullification of His Attributes. Others again, take the acts of worship, the *Sunnah* of

the Prophet (pbuh), and relevant matters as their major preoccupation. Others take the Sufi way and become occupied with the circles of *Zikr* (invocation of Allah) and the Sufi sects, with all that it entails of innovations (*bid'ah*) and wrong practices.

Every group is enthusiastic about their prominent issues, and may even accuse others of neglecting these particular issues. The Brotherhood were also subject to these accusations. Some individuals of these groups may go to extremes and accuse those, who are not members of their groups or who disagree with them, with *Takfir* (charging of disbelief) or with moral depravity (*Fisq*).

The basic attitude of the Brotherhood towards those groups is to love them and keep good relations with them, and avoid having any hostility towards any of them. Our golden rule is to cooperate over what we agree upon, and give each other excuses concerning our differences over secondary matters. All the opinions concerning those secondary matters are acceptable in Islam. If any individual or group directs any harm or insult towards us, we do not react in the same way. Rather, we tolerate, trying to be patient and ask the reward from Allah. We do not get engaged in any verbal battles with them, but we tend to clarify our stance regarding these issues and call them to work for the major issue, especially that which the Brotherhood never neglects. The Brotherhood has adopted the correct attitude and the stance taken from the Qur'an and *Sunnah* of the Prophet (pbuh). Our stance is always moderate, with no exaggeration or negligence. We believe that events can bring us all together, even after some time, in one line to face the conspiracies of our enemies who do not differentiate between one group and the other.

15. Seclusion from the Public or Neglecting Certain Classes

The field of our *Da`wah* is founded mainly on the Muslim public in our societies. It represents our stock that keeps providing the *Jama`ah* with those believers who are adopting the way of *Jihad*. It is also the base upon which the foundation is to be built. It is therefore our duty to unite with this public and deal with all its classes and sects. The deviation here would be to isolate ourselves or to care about some of its classes and neglect others.

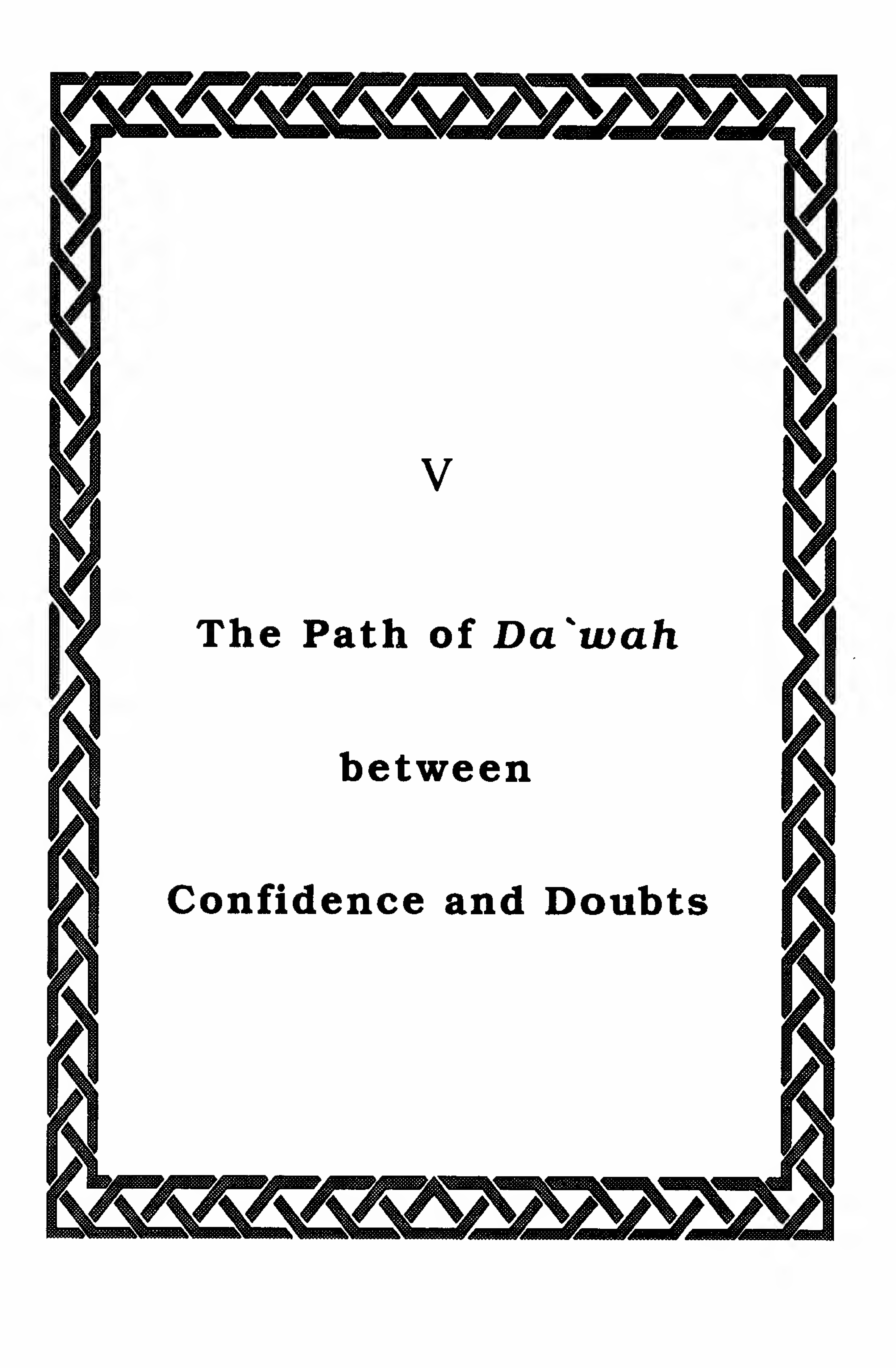
The enemies of Allah are working hard to fulfill this isolation between the people and the *Du`ah* to the way of Allah. They are aided in their plans, by the ruling authorities of our countries such as the media and the security forces, and this is through accusing them of the most malicious lies. They characterize those who strive in Allah's cause as terrorists, extremists and as hiding their true intentions behind religion. It is our duty then to face all of these accusations by being concerned to maintain unity with the public with all its sects. We must share their problems, hopes, grieves and celebrations. We should try to rectify this false image and expose deceptive accusations. This would only be achieved by making the people see a contradictory image by practically offering them love, affection, help and conducting all that is beneficial for them and their families. As well as that we offer them Islam which is the only savior from the spiritual and physical loss.

Our activity should include all the sects of our nation. It is not acceptable that we give all our attention to students and neglect workers and farmers. We would then be leaving them to the Communists and those adopting materialistic ideologies,

deceiving them with false slogans and finally stripping them off their *`Aqidah*. We should also try to perfect our way of *Da`wah* with each sect. No doubt *Da`wah* among students is different from that with workers and farmers. Moreover, we should not forget traders and craftsmen, as much as clerks and professionals. It's by the help of all of them that the foundation of the society we are anticipating is formed, a society that is based on Islam in all fields of life and public institutions.

In the same way we should not care only about men and neglect women, or give our attention only to Muslim young men, and forget about our Muslim young women. Women form half of the power of the society, and they are the ones who raise the men of the society. If a Muslim brother does not find a Muslim sister to make a Muslim home with him, he would have to marry any Muslim girl who may spoil his life and keep him from persevering on the path of *Da`wah*. Thus, through neglecting the right *Tarbiyah* of the Muslim sisters, we would be wasting our efforts with the Muslim youth. Furthermore, the Muslim family, which is based on piety (*Taqwah*), is the fundamental base of the structure of the anticipated state. This family would bring up the following generations in the way that qualifies them to carry on the responsibility of *Da`wah*.

In the same way, we should not forget the children and the teenagers in all ages. We want to bring them up and raise them according to the true teachings of Islam, in order to be the strong successors of the present generation, especially since our mission is great and will extend to the coming successive generations. If any of these generations is neglected, there will be a serious crack that will expose us to serious dangers. We have a good example to follow in the life of the Prophet (pbuh).



V

The Path of *Da`wah* between Confidence and Doubts

The Path of *Da`wah* between Confidence and Doubts

The crucial issue for any brother, is to persevere on the path of *Da`wah* and work hard for Islam under the shadow of the *Jama`ah*. For this cause, he offers his time, effort, wealth, himself and all his worldly possessions in order to build up his future in the Hereafter. He should always have full confidence and complete assurance in the path he follows and in the *Jama`ah* that he works through in order to fulfill his duties towards Islam, his leadership and his brothers. This reassurance is extremely important as it gives him an incentive to set out in his mission without hesitation, listening to and obeying his leadership as long as it is within the boundaries set by Allah. He would be cooperating with his brothers and uniting with them in one rank as if they were a solid structure. Furthermore, he should have confidence in his ability to carry on with the help of Allah, and to overcome all the pitfalls without hesitation.

That is why we mentioned elsewhere how important it is for Muslim youth to be very critical when choosing the group he tends to work with, for the welfare of Islam with the intention of establishing the Muslim state. This duty requires group work and could never be achieved with individual effort only. We mentioned the necessary characteristics of this *Jama`ah*. Therefore, it is the duty of each Muslim youth to be certain of the methodology of this *Jama`ah*, its path and principles, and its leadership as much as he can, as it is extremely important in this vital issue.

Due to the extreme importance of confidence, Imam Al-Banna set it as one of the ten basic elements of the covenant, so that each brother would preserve it as it represents part of his covenant with Allah. He should never let it be subjected to hesitation or loss as this would be no less dangerous than breaking the basic elements of *Jihad*, obedience or resoluteness.

Because the element of trust is very important, we find that the enemies of Allah at all times, are very much concerned to destroy it, whether through casting doubts or spreading false accusations. Sometimes, they use other means such as imposing pressure to shake this confidence.

Some people may confuse criticism with doubt. They may think that casting doubts is an acceptable criticism, or believe that criticism is a form of doubt and consequently reject it. As a matter of fact there is either constructive or destructive criticism. Constructive criticism has its ways and ethics, and also has its channels through which it goes, without causing any confusion. Moreover, the persons who offer constructive criticism, their sincerity is felt as well as their wish to do what is good. Destructive criticism, which is also one of the ways of casting doubts, does not follow the right channels, and you do not sense any sincerity or good intentions behind it. False accusations and slander most probably accompany it, it comes from those who have bad intentions.

It is our duty to accept advice and make use of constructive criticism, and to reject skepticism and destructive criticism. We should not occupy our time with listening to abuse, or get involved in similar counter accusations, or verbal arguments.

It is a form of deviation to be affected by those people or to be occupied in answering back, and forgetting about our constructive, serious work on the field of *Da`wah*. We should not be dragged into side battles, or get infuriated, no matter how bad the accusations are. Remember that we can never be more honorable than the Prophet (pbuh) who was accused of being a magician, an insane person, a poet, a liar and a soothsayer. He never got angry and did not keep himself or the Muslims preoccupied in answering back. He abided by the teachings of Allah (Exalted be He) in such cases, as was revealed in some of the verses of the Qur'an. We mention them here in order to follow his example (pbuh),

﴿ *And let not their speech grieve you.* ﴾

(Yunus: 65)

﴿ *We know indeed the grief which their words cause you; it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the polytheists deny.* ﴾

(Al-An`am: 33)

﴿ *Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them.* ﴾

(Al-An`am: 34)

﴿ *You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you perse-*

vere patiently, and become pious, then verily, that will be a determining factor in all affairs and that is from the great matters. ﴾

(Al `Imran: 186)

Basically, we should be patient and ask our reward from Allah whenever we are accused falsely. That is how we went on along the path of *Da`wah*, and the Imam martyr always used to remind us of the words of Allah,

﴿*The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily, he between whom and you there was enmity (will become) as though he was a close friend. But none is granted it except those who are patient and none is granted it except the owner of the great portion (of the happiness in the Hereafter).* ﴾

(Fussilat: 34-35)

Imam Al-Banna (may Allah bestow His mercy upon him) used to say to us, "In your relationship with other people, try to be like trees, people stone them; and trees stone them with fruits." In his tract "*Our Mission*", he mentioned those who are prejudiced against our *Da`wah*, and he said about our stance towards them, "The individual who looks upon us with suspicion, accusing us of all sorts of doubts and misgivings, is only looking at us through dark glasses. He talks about us in terms of skepticism and enmity, remains entirely fixed in his arrogance, wrapped up in his doubts and fantasies. We invoke Allah (for us and for him) to open our eyes to that which is right, allow us to follow it; to perceive falsehood as falsehood, and to keep us away from it and to inspire both of us with guidance.

Thus, we invite him, if he accepts the invitation, summon him, if he responds to our call; and pray to Allah for him, for He, Glorified be He, is the Sovereign of hope. Truly, Allah said to His Messenger,

﴿ *Verily you (Muhammad) guide not whom you love, but Allah guides whom He wills.* ﴾

(Al-Qasas: 56)

We shall, however, continue to love this individual and hope that he will come over to us and be convinced of our mission, for our slogan is only taken from the guidance of the Prophet (pbuh) who used to say, '*May Allah, forgive my people, for they do not know!*'[1]."

Therefore, every brother in our ranks, whether he is a working individual, or a responsible person, should be very careful that this confidence is never affected. Those who are responsible should always be in touch with their brothers in order to clarify different situations and stances for them, especially those issues that may seem vague. He should give particular attention to the issues stirred by those who are casting doubts on us, to keep our ranks well fortified. It is also the duty of every individual to neglect all that they hear and never be affected or dragged into side battles with those who spread doubts on us. Should anyone have any doubt in his heart, then before he relates this to others, he should verify it first and make sure whether it is true or not. The best thing that we follow in such cases is the guidance of Allah the Most High,

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1. Narrated by Al-Bukhari and Muslim.

﴾*O you who believe! If a rebellious evil person comes to you with any news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.*﴿

(Al-Hujurat: 6)

We should also remember that even if we disprove the accusations which are made against us, this does not mean that is the end. It is very easy for them to invent other accusations to keep us and other people busy answering them, thus, they keep us from our main objective which is our *Da`wah*. If we are preoccupied with accusations, we would be fulfilling their goals. Therefore, the best solution in this case, would be not to answer them.

Sometimes it may occur inside the *Jama`ah* that someone is infected with one of the diseases of the heart, such as being very keen for leadership. He, then, starts to cast doubts on the leadership or some of them, or on some of their stances. He might be doing this to gain some supporters. We should be extremely careful in such cases, because if he is really sincere he should have followed the right channels to deal with the wrong that he has perceived.

One form of deviation which is related to having confidence in the *Jama`ah*, is that some believe that the laws or republican resolutions, issued by the tyrannical ruling systems, to dissolve the *Jama`ah* of the Muslim Brotherhood have some legal value. Some may also believe that we should abide by these laws and stop all our activities. This understanding is wrong, because as a *Jama`ah* which is moving for *Da`wah* of Allah, we do not take our legal existence from such laws. We only realize our legal

existence from the commands of Allah and His Messenger, to hold on to this *Da`wah* and to move with it to achieve the establishment of Islam and its state. We should exert all our efforts in this cause, while adapting the methodology of our *Da`wah* according to the circumstances without stop. We shall ask for the guidance of Allah, have trust in Him, for He is our most Excellent Protector and the most Excellent Helper!

Those laws, actually do not dissolve the *Jama`ah* or stop it from moving and working. The *Jama`ah* is considered as existing as long as there is one brother calling in its name and gathering people around it. Here we see, with all praises and thanks to Allah, hundreds of thousands, even millions who are members of this *Jama`ah* and moving with it throughout the whole world. This is happening in spite of the dissolution resolutions which have been issued again and again in different countries, and in spite of the continuous wars and afflictions that we have undergone. It is still moving because it is *Da`wah* of Allah and His Light. The Light of Allah will never be put out.

Another form of deviation concerning this meaning is that some people believe that we should abandon the name "The Muslim Brotherhood" (*Al-Ikhwan Al-Muslimun*). They suggest that we should choose another name, so that the ruling systems would allow us to move under its banner. Or, at least we could move with this new name without being subjected to any distress because this name has become a symbol of affliction, hardship and continuous war from the enemies of Allah. This is also a wrong way of thinking due to the following considerations:

The problem is not really the name, but rather the body which is carrying this name. Many ruling systems fight the Brotherhood and do not officially recognize it, not for the mere fact that their name is the "Muslim Brotherhood". They are fighting them for what they are calling for, in terms of their comprehension, objectives, spirit and moving with *Da`wah* in a way that leads to vanquishing the falsehood of the enemies of Allah, *Insha'* Allah. This war will never cease unless we abandon the essence of our *Da`wah* which is really provoking them, even if we do not abandon the name. Needless to say, we totally reject this and consider it to be a form of retreat from our original path in addition to its being a kind of disobedience to Allah.

If we were to change the name and retain the essence and original principles of our *Da`wah*, this new name and those who carry it would be subjected to exactly the same torture that the Muslim Brotherhood have undergone.

Moreover, this name "The Muslim Brotherhood", has become a symbol of our original path of *Da`wah*. It is the path of the Prophet (pbuh) and his companions. As time has gone by, it has gained a vast asset of experience and confidence, therefore to change it now, would be to deny our past and waste all these assets.

It may be of importance at this stage, after we have clarified the importance of having confidence in the *Jama`ah* and its path, and we have also clarified our stance from accusations made against us, and from those who are prejudiced, to remind ourselves with those meanings that support our confidence in the *Jama`ah* and its path.

"The path of *Da`wah* is only one path, that which the Prophet (pbuh) and his companions followed. It is the same path that all the advocates to Allah followed afterwards, and we continue to follow it being guided by the help of Allah. It is the path of faith, endeavor, love and brotherhood. The Prophet (pbuh) invited them to faith and hard work, then he united their hearts in love and brotherhood. Thus the power of *`Aqidah* was added to the power of union, and their group became the ideal group, which should be granted victory in its *Da`wah*, even if all the inhabitants of the earth were against it."

That is how the martyr Imam described the path of *Da`wah* that he chose for the Brotherhood to follow. How could not we trust the path whose followers have Allah the Most High as their ultimate goal, the Prophet (pbuh) as their example and leader, the Qur'an as their constitution and methodology, *Jihad* as their way, and martyrdom in the cause of Allah as their only wish?

How could not we trust the *Jama`ah* that chose this way, and in its cause was subjected to continuous, severe attacks (from its enemies). Those ordeals only added to their strength in faith, made them more steadfast in their path and increased their confidence in Allah's support. It is a *Jama`ah* that time has proven its authenticity and moderation in its path, away from any extremism or negligence.

With the grace of Allah, it has gained the confidence of the true Islamic movements on the Islamic arena and some consider it to be the leading movement. Everyday, it gains more supporters from all over the world.

It is this *Jama`ah* which follows in its methodology of *Tarbiyah* of its members, the guidance of Allah's Book, and the

Sunnah of His Prophet (pbuh). It has produced those individuals who gave us excellent examples in *Jihad* and sacrifice, endurance and tolerance of hardship, distress and torture without yielding or giving in, even though it continued for long periods of time. They carried on their endeavor and *Jihad* in spite of all this, never showing any sign of weakness or degrading themselves due to what they had suffered in the cause of Allah.

It is a *Jama`ah* which time has proven that it is totally devoted to Allah, with no desire for any material interest and its dislike to being an agent for any community or association. It went on observing the straight path of the Islamic *Da`wah* avoiding all pitfalls and overriding obstacles. This was achieved with the Help and Grace of Allah and it came as a proof of His guardianship of this *Da`wah* and His supervision. We ask Him for His Grace, Preservation and Help of this *Da`wah*.

We conclude with a word about confidence, with the words of the martyr Imam Hasan Al-Banna presenting *Da`wah* of the Muslim Brotherhood. He said,

"Muslim Brotherhood! O People! In the middle of this resounding rage coming as an echo to these extensive bitter events born by those burdened nights at this time of life. In this exuberant wave of those various calls coming from all corners of the Universe. Those calls move through the world well equipped with all those deceiving hopes and false promises. In the middle of all of this, we come forward with our *Da`wah* (The Muslim Brotherhood). Calm but stronger than the roaring storms. Modest but more dignified than the proud mountains. Limited but more extensive than the borders of all of those countries. Our *Da`wah* is free of false guises and deceptive

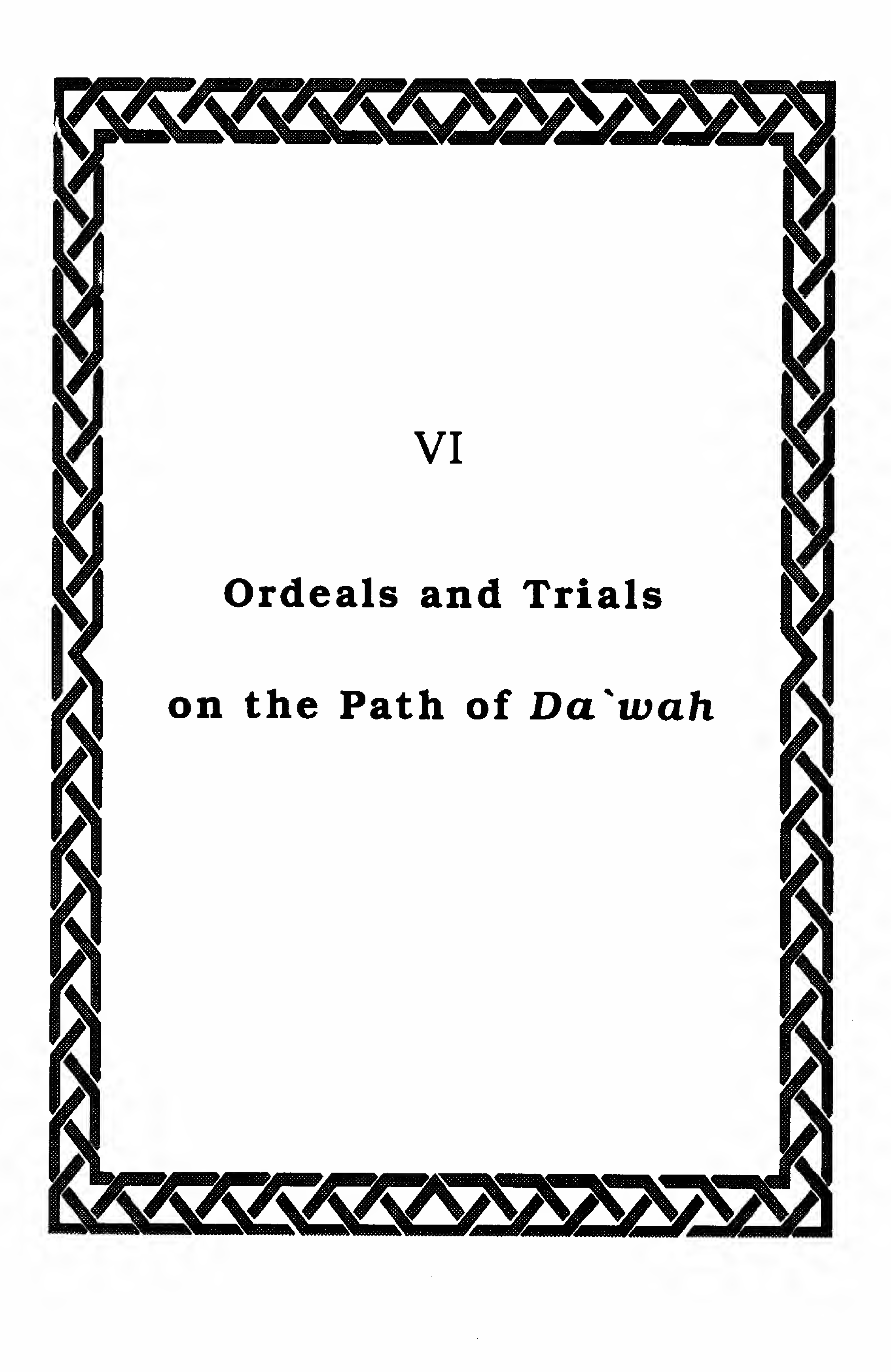
glamour, but it is surrounded with the sublimity of truth, the splendor of the Divine Revelation, the guardianship of Allah. It is free of all material interests, personal inclinations, and individual benefits. But those who believe in it and who are sincere in striving for it, would inherit dominion in this life and paradise in the Hereafter.

Muslim Brotherhood! This is your position so do not underestimate yourselves through comparing yourselves to others, or through following in your *Da`wah* any path apart from that of the believers. Do not compare your *Da`wah* which derives its light from the light of Allah, and its methodology from the *Sunnah* of the Prophet (pbuh) with other calls that are justified by personal interests and go with the days and events."

He goes on to say, "Whoever would follow us now, has gained precedence, and those sincere ones who did not join us today, would do so tomorrow, but the ones preceding them, would have a priority. Those who are aloof towards our *Da`wah* out of sarcasm or diminution, or even being despairing of its victory, days would prove to them how mistaken they were and Allah would send our truth against their falsehood, so it destroys it and behold, it (falsehood) vanishes. So, come to us you sincere, hardworking believers, this is the straight path, so do not waste your efforts and energies in vain,

> ﴿*And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become the pious.*﴾

(Al-An`am: 153)



VI

Ordeals and Trials on the Path of *Da`wah*

Ordeals and Trials

It is well known that ordeals are of the enactments of Allah (*Sunan Allah*) regarding the path of *Da`wah*. It is an essential part of that path, which is ordained by Allah with the purpose of fulfilling the welfare of *Da`wah* and its advocates (*Du`ah*). While surmounting this difficult but significant stage on our path, some deviation or mistakes may take place which make it necessary for us to know the nature of these deviations in order to avoid them. Before examining this subject, it is necessary to discuss the nature of these ordeals and how to face them.

Ordeals Are of the Enactments (*Sunan)* of the *Da'wah*

There are many verses of the Qur'an and several *Hadiths* (traditions) of the Prophet (pbuh) which inform us that ordeals and trials are *Sunnat-Allah* on the path of *Da`wah*. In those ordeals, the believers are subjected to several forms of persecution, torture, molestation, being forced to leave their homes, even to the extent of murder. The wisdom behind undergoing ordeals is the purification of the believers, their refinement and to make the distinction between those who are truthful and those who are not. It is well known that the trust of victory is a very heavy one, and it requires previous preparation of men who can take it over without negligence or deviation. That is why we see that the stage of persecution continues until the stage of victory and the establishment begins. Here we have

the words of the Glorious Qur'an assuring us of these facts,

﴾*Alif, Lam, Mim. Does mankind reckon that they will be left to say: "We believe" and will not be tested? And indeed we already tested the ones that were even before them. So indeed Allah definitely knows the ones who (act) sincerely and indeed Allah definitely knows the liars.*﴿

(Al-`Ankabut: 1-3)

﴾*Or even did you reckon that you should enter the Garden, while yet there had not come up to you the like of the ones who passed away even before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, 'When does victory from Allah come?' Verily, victory from Allah is surely near.*﴿

(Al-Baqarah: 214)

﴾*And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones.*﴿

(Al-Baqarah: 155)

﴾*In no way will Allah indeed leave out the believers in whatever state you are, till He shall discriminate the wicked from the good; and in no way will Allah allow you view the unseen.*﴿

(Al `Imran: 179)

﴾*Verily, (many) Messengers were denied before you (O Muhammad), (yet) they patiently bore the denial, and they were hurt, till Our victory came up to them. And none can*

substitute the Words of Allah, and indeed there has already come to you the information (news) about the Messengers (before you). ﴾

(Al-An`am: 34)

﴿ *And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts.* ﴾

(Muhammad: 31)

We read in the *Sirah* (life of the Prophet (pbuh), how much torture and persecution was inflicted upon him (pbuh) and the Muslims who were with him in Makkah, by the unbelievers until Yasir and his wife (may Allah be pleased with them) died as martyrs. There was also Khabbab ibn Al-Arat (may Allah be pleased with him), who when the torture inflicted by the unbelievers upon the Muslims became extremely severe, went to the Prophet (pbuh) seeking support. Khabbab said, "We complained to the Prophet (pbuh) while he was dressed in his outer garment, sitting in the shadow of the Ka`bah; we said to him, "Would you not ask victory for us? Would you not invoke Allah (for our relief)? The Prophet (pbuh) said,

"Aforetime there were people before you, the man would be put in a hole in the ground (which is dug for him), then a saw would be put on the middle of his head, he was thus cleft into two halves, and at times he was combed between his flesh and bones with iron rakes. None of this would divert him from his religion. Indeed Allah will surely and perfectly accomplish this Religion to the point that a rider may go from San`a' to Hadramawt, fearing none except

Allah (the Ever-Mighty and Ever-Majestic) and the wolf for his sheep. But, you are hasty people."

We all know how the Prophet (pbuh) used to pass by the household of Yasir. while they were being tortured. All he could do at that time was to say to them,

"Patience, household of Yasir, for your appointment is in the Garden."

Had Allah the Almighty willed to interpose between the believers and the torture of the atheists, He would have done so. But it is the *Sunnah* of Allah for this to take place.

The martyr Imam Hasan Al-Banna knew all of this, and that ordeals and trials are of the Enactment of Allah that we should undergo patiently. He therefore mentioned this, and drew our attention to it and told us that we are going to face enmity from several enemies and from governments. He reminded us that we would be put in jail, tortured, evicted from our homes and so on. He then said, "And then you would have just started to tread on the path of the devotees of *Da`wah.* Then your oppression may be endured for long, are you determined to endure patiently?" That is how he made us know that the path of *Da`wah* is full of thorns and obstacles, and not furnished with roses. We are expected to be patient, tolerate and surmount all obstacles, without halting, yielding, weakness or deviation. We shall mention here some deviations or mistakes relevant to these ordeals in order to avoid them.

Some Forms of Deviation in the Case of Ordeals

1. Some people wrongly believe that ordeals are not naturally to be expected to take place on the path of *Da`wah*, or that they

only came as a result of errors committed by the leaders of the *Jama`ah*. This misunderstanding is spread among the ranks of the *Jama`ah* causing an atmosphere of confusion, which may affect the path of *Da`wah*. We have just indicated (above) that the opposite of this perspective is correct and that our exposure to ordeals and oppression is evidence that we are following the path of the devotees of the *Da`wah*. If we are not subjected to ordeals, then we should question ourselves whether we have made a deviation or if a mistake has taken place. Is it acceptable for us to say that the Prophet (pbuh), the believers with him and the Messengers were all subjected to torture and oppression because they committed certain errors? As a matter of fact, the enemies of Allah fight the advocates of truth lest this truth destroys their falsehood. We find clear evidence in the verses of the Qur'an and the Prophetic *hadiths*, which have been previously mentioned, that ordeals and trials are a natural part on the path of *Da`wah*.

2. Ordeals may cause some people to lose confidence in their path of Da`wah. They said, if we were on the right path, Allah would have granted us victory and would not have allowed His enemies to inflict on us all this oppression. Some of those who have doubts may stir this up and others may be affected by them, but this is a misunderstanding. One of those responsible for the torture operations in the ordeal of 1965 said to us something of the same meaning. He said, "the government and president Jamal `Abd An-Nasir are right and you are wrong, because if you were following the truth, Allah would have granted you victory and you would not have been here." This is the same logic

that the Pharaoh used with Prophet Musa (may peace be upon him), and it also reflects the logic of the hypocrites when they said (as mentioned in the Qur'an),

﴾*Allah and His Messenger promised us nothing but delusions!*﴿

(Al-Ahzab: 12)

3. It is also a form of deviation for people to think that it was possible to avoid those ordeals through adopting wisdom and politics, which they call "Diplomacy", with the enemies. But the authorities do not have any such things in their policy, and that is why all of this took place. This is also wrong and deviated thinking, as the enemies will never stop their war against the devotees of the *Da`wah* with the purpose of exterminating them and their *Da`wah* until they renounce their *Da`wah* or at least give up some of their demands, especially those which agitate the status of their enemies and their convictions. Here are the verses of the Qur'an assuring this meaning,

﴾*They wish that you should compromise with them, so they (too) would compromise with you.*﴿

(Al-Qalam: 9)

﴾*Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.*﴿

(Al-Mumtahana: 2)

﴾*And they will not cease fighting you until they make you revert from your religion, in case they can.*﴿

(Al-Baqarah: 217)

﴾*Verily, they were indeed almost about to tempt you away from what We have revealed to you, that you might fabricate against Us another, and then they would have certainly taken you to themselves a (close) fellow.*﴿

(Al-Isra': 73)

And, how would the Prophet (pbuh) respond to them, while the revelation from Allah (Exalted be He) came to him, saying,

﴾*So hold you (O Muhammad) fast to that which is revealed to you. Verily, you are on a Straight path. And verily, this (the Qur'an) is indeed a Reminder for you and to your people. And you will eventually be questioned (about it).*﴿

(Az-Zukhruf: 43-44)

And also He says,

﴾*... and follow not their vain desires, but beware of them lest they turn you (O Muhammad) far away from some of that which Allah has sent down to you.*﴿

(Al-Ma'idah: 49)

4. Likewise, supporting the tyrant and announcing that they have renounced the *Jama`ah* and its beliefs, and moreover attacking it in order to be exempted from any oppression, imprisonment or torture are clearly wrong. Basically, we should be patient and tolerate any distress and never give up our path of the *Jama`ah*, or respond to the demands of the oppressors in order that the banner of truth will remain high, carried by men who never give it up until they hand it on to those coming after them. It may be permissible for some of

those who are under unbearable torture, to resort to such behavior on the condition that their hearts are at rest with faith and still belong to the *Jama`ah*. But this remains an exception and not the rule for everybody. Therefore the basic attitude is determination, and yielding is the exception, as true *Da`wah* is founded upon firm resolution and those having strong determination and not founded upon compromises and those searching for them.

We have a good example in the Prophet (pbuh) and his honorable companions. We see Sumayya (may Allah be pleased with her) who refused to pronounce the word of disbelief in order to save herself, and Khabbab ibn Al-Arat whom they said to, "Would you like that Muhammad be in your place (when he was being tortured) while you are safe?" He said to them, "Not even that he is pricked by a thorn."

5. Ordeals may lead some people to abandon the path in the middle of the road. The correct attitude is to be firm and teach ourselves to be patient and endure while asking for help and support from Allah. Imagine that if the vast majority adopted this attitude and did not tolerate, this would subject the movement to great danger and impede the will of the next generation. Contrary to this, strong determination and surmounting ordeals and afflictions raise the spirit of firm determination in the next generation.

    What also helps people to tolerate affliction is the comparison between the punishment of Allah and the trial of mankind. We find then a great difference. We can tolerate the trial of the people in order to save ourselves from the punishment of Allah, as Allah the Almighty said,

﴿*Of mankind are some who say: 'We believe in Allah', but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's Punishment, and if victory comes from your Lord (the hypocrites) will say: 'Verily! We were with you.' Is not Allah Best Aware of what is in the breast of mankind.*﴾

(Al-`Ankabut: 10)

That is why the martyr Imam Hasan Al-Banna assured us that perseverance is imperative on the path of *Da`wah* so he set it as one of the basic pillars of the covenant, for every brother to abide by in order to fulfill his covenant with Allah. He should never neglect it or give it up. Imam Al-Banna said concerning this, "By perseverance, I mean that the Muslim brother continues to work and strive to achieve his goal, no matter how far the term extends and how long the years pass by, until he meets Allah in this state of *Jihad*. Thus, he will succeed in either of two beautiful things: victory, or martyrdom in the Way of Allah.

﴿*Among the believers are men who have been true to their covenant with Allah. Of them, some have completed their vow (to the extreme), and some still said: But they have never changed (their determination) in the least.*﴾

(Al-Ahzab: 23)

Time for us is one of our remedies. The road is long, the goal is far and the obstacles are indeed numerous. But it is the only road that leads to the realization of our goal in this life and leads to the best of rewards in the Hereafter."

We do not seek ordeals or confrontation with our enemies, and we always pray to Allah for forgiveness and well being. But if we have to confront the enemy and be subjected to any oppression, we will persevere and tolerate as the Prophet (pbuh) taught us. Allah (Exalted be He) conferred a great favor on the brothers who preceded us on the same path and were subjected to severe ordeals, in terms of imprisonment, torture, killing and so on, but they were supported by Allah Who helped them to persevere and fulfill their covenant. Some of them died, and some spent more than twenty years in these trials, but yet, they never yielded. They rejected the temptation of supporting the oppressor in order to be set free, but they spent their full sentence in prison. When they left the prisons and camps, they went out to continue their endeavor on the path of *Da`wah*, and they never weakened or yielded. They continued in their efforts on the path of the truthful hard workers (*Mujahidun*) in spite of their old age and weak health. Allah the Almighty says,

﴾*And many a Prophet fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves the patient ones.*﴿

(Al `Imran: 146)

They attributed all the favor of their perseverance and tolerance (during their affliction) only to Allah (Exalted be He) and not to any human being, while they reiterated Allah's saying,

﴾*All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us!*﴿

(Al-A`raf: 43)

6. Sometimes, those who are in a position of responsibility tend to weaken during afflictions, which makes some people believe that this is an evidence for the wrong choice of leadership. They also believe that matters go on without scrutiny or that they take personal compliments, which is also a misunderstanding. Our abilities as human beings do not allow us to know that any person, when he is subjected to a trial would persevere or not, and hence he may be chosen as a leader. Rather, we choose according to what we can see, while hearts and the unseen are only known by Allah.

7. It is a form of deviation and a mistake to neglect the wisdom of Allah behind those trials, which is refinement and the distinction between the truthful and the untruthful men. Our mistake would be to introduce for leadership and responsibility, those who weakened and did not persevere during ordeals. They may resort to weakness when they are subjected once more to an affliction or another trial, then their harm, should they be in a position of responsibility, would definitely be more intense.

8. It is also a deviation when we do not give an excuse for the person who did not tolerate severe torture and showed some signs of weakness, but refused to turn away from their goal. It is not acceptable that we close the door in his face, or stop him from striving in the *Da`wah.* We see how Hatib ibn Abi Balta'a (may Allah be pleased with him), how he weakened

at a certain stage that Allah (Exalted be He) addressed him by saying,

> ﴾*O you who believe! Take not My enemies and your enemies as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth...*﴿

(Al-Mumtahana: 1)

This comes as a teaching to the Muslims, but he should be given the responsibility that suits him, taking care not to give him a burden that he can not tolerate, or to give him critical missions.

9. It is also a deviation, during ordeals, that all we care about is how to stop the distress and torture of individuals in any way even if it was at the expense of the *Da`wah* and the Islamic work. Such behavior would occur if we humiliated ourselves with the tyrants, or signed an agreement in which we would talk about the fundamentals of the *Da`wah* or some of our objectives or any action that would contradict the *Shari`ah* and the fundamentals upon which our Islamic work is founded.

   We have a good example in the Prophet (pbuh) as he saw his companions facing torment, and he was offered wealth and dominion, and we saw his answer in such circumstances. We should then understand that it is the *Da`wah* and its success that matters as they are our objective and not individual people.

10. There is another significant misunderstanding, when some believe that these ordeals are fatal blows, or that they hamper

our efforts or even come to demolish all that we have built, which impedes all determination to exert any effort.

It is not logical to think that ordeals lead to such wrong conceptions which inflict a lot of harm on our *Da`wah* and its advocates (*Du`ah*). On the contrary, it is the Enactment of Allah on the path of *Da`wah* which Allah has ordained to bring welfare rather than to harm and for building and refinement and not for demolishing. Ordeals are meant for the *Du`ah* to become stronger in order to continue on their way with firm determination and strength, not to be hampered and stopped. They are meant to purify the spirits and intentions from worldly desires. It purifies the ranks of the *Jama`ah* from points of weakness and makes a distinction between the men, the believers and the hypocrites, the truthful and the liars, and assists the edifice to be erected on the correct, strong and firm foundations.

Some may believe that the death of martyrs is a great loss for the *Jama`ah* which loses remarkable men. In fact, the *Jama`ah* has won through their martyrdom which kindles and inflames the spirit of faith in the hearts of hundreds and thousands of more and more youth, who come to our ranks in greater numbers as a compensation from Allah. Moreover, even though the prison seems to be impeding energies and hampering their endeavors, but truly it is a beneficial school for the devotees of *Da`wah* and a chance for the preparation of those refined, sincere and patient men. Those men are a great example regarding perseverance on the way of truth in spite of their afflictions and the long periods of time they spent

undergoing adverse circumstances. Allah the Almighty says,

﴿*Among the believers are men who have been true to their covenant with Allah. Of them, some have completed their vow (to the extreme), and some still wait: But they have never changed (their determination) in the least. That Allah may reward the men of truth for their truth.*﴾

(Al-Ahzab: 23-24)

Should the propagation of *Da`wah* (which is the horizontal propagation) be somewhat hampered during times of ordeals, it could be compensated with the vertical human effort, which includes *Tarbiyah*, structuring, and purification of spirits.

Nevertheless, we find that many *Du`ah* who were chased away from their homes due to these ordeals, to various parts of the world, took upon themselves the responsibility of spreading *Da`wah* of Allah in those lands. Allah the Almighty blessed their endeavors and efforts, as it is the *Da`wah* of Allah and His light, and no one can ever extinguish the light of Allah. We should also remember that the power of the *Jama`ah* is not measured by the number of institutions, signs, conferences and cheers, rather it is measured by the number of sincere hearts filled with true faith and willing to exert all possible efforts for their *Da`wah*.

11. It is also a form of deviation to cease our endeavors and *Da`wah* to Allah lest we are subjected to more trials. Here is our leader and Prophet (pbuh) who was calling the polytheists to Islam and was subjected to distress time and

time again, but he never stopped. Therefore, at times of crisis we should compromise between the demands of the *Da`wah* and the movement, and the current circumstances as much as we can. We should never stop, or we would be actually fulfilling the objectives of the enemy for inflicting this torment upon us.

12. Ordeals should not be an excuse for us to restrict our activities to the aspects which do not infuriate the enemies or the rulers such as, worship, knowledge, *dhikr*, while we abandon the *Shari`ah*, ruling, *Jihad* and other relevant activities which the enemy dreads. The only thing that we can do under such circumstances is to rearrange our priorities without excluding any of them.

13. Finally, we should not despair due to the severity of ordeals and the long periods for which they last. We should not lose our confidence in Allah and His support, or our confidence in the future and the objective that we hope to fulfill. It is correct that our confidence is never affected by what we might go through in terms of distress from our enemies and their conspiracies. We should not look at the situation from the perspective that they are fighting us personally or our bodies, but they are actually fighting Allah and His *Da`wah* through us. Almighty Allah says,

    ﴾*And Allah has full power and control over His Affairs, but most of men know not.*﴿

(Yusuf: 21)

The *Sirah* (life history) of the Prophet (pbuh) and our Islamic history clarify how Allah the Almighty granted

victory to the weak, small group over the atheist, mighty host in spite of all the torment they had to face. Truly, Allah says,

﴾*And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help...*﴿

(Al-Anfal: 26)

In spite of all the affliction, torment and killing that the early Muslims underwent in Makkah, Allah granted them victory and the Arab peninsula was purified from polytheism and idol worship. The Jews were exiled, Persia was conquered and the light of Islam spread everywhere. Verses of the Qur'an assure confidence in the victory of Allah in spite of hardship that the Muslims go through,

﴾*Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is near!*﴿

(Al-Baqarah: 214),

﴾*(They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are disobedient to Allah.*﴿

(Yusuf: 110)

The martyr Imam Hasan Al-Banna taught us that if we meet obstacles on the road, we should remember the elements of success that no obstacles can withstand. Those are:

a) We are calling for *Da`wah* of Allah which is the most noble *Da`wah*, and we are calling for the ideology of Islam which is the strongest ideology. We are offering people the *Shari`ah* of Islam which is the fairest one,

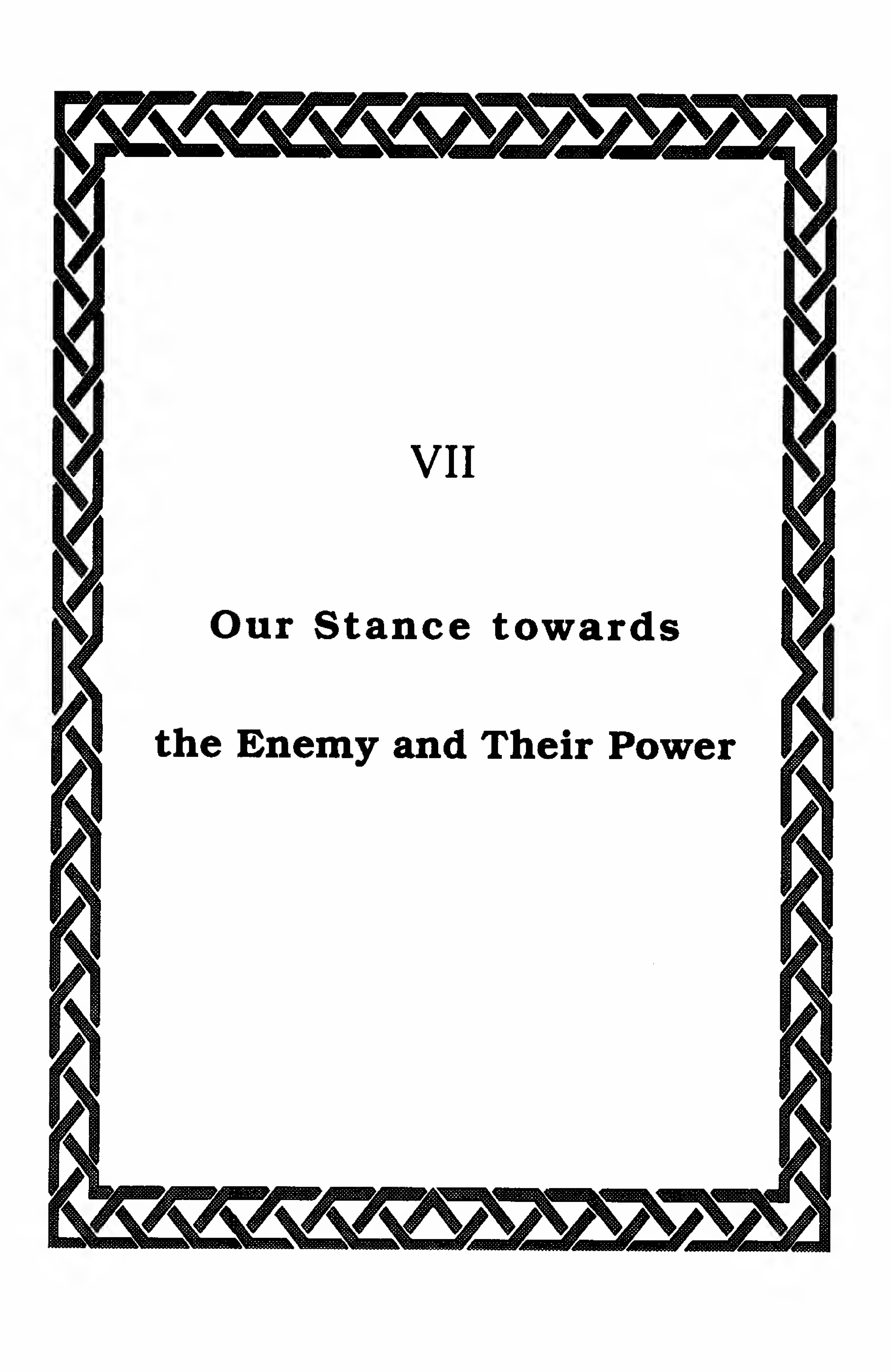
> ﴿*Our religion is the religion of Allah (Islam) and which religion can be better than Allah's?*﴾
>
> (Al-Baqarah: 138)

b) The whole world is in need of this *Da`wah* and all that is taking place in the world is paving the way for it.

c) With the Grace of Allah, we are free of all personal desires and interests. We only seek the pleasure of Allah and the welfare of the people, with our total loyalty being only to Allah.

d) We are waiting for the support and victory of Allah, and if Allah grants us victory, none can overcome us. Therefore, the strength of our *Da`wah*, the need of the world for it, the nobility of our objective, and the support of Allah for us, are all elements of success that no obstacle can withstand or no one stand in its way,

> ﴿*And Allah has full power and control over His Affairs, but most of men know not.*﴾
>
> (Yusuf: 21)



VII

Our Stance towards the Enemy and Their Power

The Stance against the Enemy and Their Power

We all know that the enemies of Islam are numerous and they have several means of power and ammunition. We also know that they are using all their means of modern science to invent more developed weapons which are more devastating. Moreover, they are using psychological, economic, social and media wars in addition to stirring conflicts and disputes between Muslim sects and countries. All of this is well known, and there is no choice for anyone who is working for Islam except to confront these enemies, or else how could the establishment of the religion of Allah and the Muslim state be fulfilled? It is not actually an assault from those working for Islam, but rather it is a form of defense and to push away the obstacles that stand against the means of conveying the message of Allah to all people. Concerning our stance against the enemies of Allah and their power, some deviations and wrong perceptions may take place, which we would like to attract your attention to in order to avoid them.

Forms of Deviation Concerning the Stance against the Enemy and Their Power

1. **Overestimating the Power of the Enemy:** Some of us may overestimate the power of the enemy, compared to our power, to the extent that fear or panic and weakness are created against them, or even some may abstain from

confronting them to the point that calls for surrender and peace are sought! What we should have a firm belief in, is that we attain our power and support from Allah,

﴿*And to Allah belong the hosts of the heavens and the earth.*﴾

(Al-Fat-h: 4)

and that the power of all enemies whatsoever has no weight in comparison to the power of Allah. We should also be certain that Allah the Almighty is capable of punishing the enemies without our participation,

﴿*But if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others.*﴾

(Muhammad: 4)

Allah (Exalted be He) is calling us to have pride in His support and not to show weakness against the enemy,

﴿*So be not weak and ask not for peace while you have the upper hand. Allah is with you, and will never decrease the reward of your good deeds.*﴾

(Muhammad: 35)

Truly Allah also says,

﴿*(Remember) when your Lord inspired the angels, 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes....'*﴾

(Al-Anfal: 12)

﴾*You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw but Allah threw.*﴿

(Al-Anfal: 17)

2. **Underestimating the Power of the Enemy:** On the other hand, some of us may underestimate the power of the enemy in a way that they fail to take the proper measures in confronting the enemy, which subjects the believers to defeat and even extermination. This is also considered a form of deviation.

   The Prophet (pbuh) was very much concerned to know the power of his enemies and their number, as we saw in the battle of Badr. He knew their number through the number of camels they were slaughtering, and he used to send his spies to investigate the condition of the enemy in order to take precautions and make appropriate plans.

3. **Incorrect Choice of the Military Leaders :** This is done by choosing those who are not well qualified or experienced and it is reflected in the *Jihad*, and results in defeat and heavy losses. It is then our duty to choose the military leaders who have strong faith, high technical ability and adequate personal qualifications, paying no compliments to anybody, as it is a serious matter and the outcome is extremely serious.

   The Prophet (pbuh) chose Khalid ibn Al-Walid for his capabilities and kept him in his position. Imam Ahmad ibn Hanbal was asked about the staunch disobedient person and the weak pious person, which one should be given leadership? He said that the staunch one would come first

and added that his disobedience is against himself and his strength is for the welfare of the Muslims. As for the pious one, his piety is for himself and his weakness is against the Muslims.

4. Of the deviations in this aspect is the disunity and disputes especially among the leaders. This would most probably lead to losing courage and finally to defeat, as Allah has guided us in the Qur'an,

   ﴿*O You who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much so that you may be successful. And obey Allah and His Messenger, and do not dispute lest you lose courage and your strength depart and be patient. Surely, Allah is with those who are patient.*﴾

   (Al-Anfal: 45-46)

   Allah the Almighty also says,

   ﴿*Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure.*﴾

   (As-Saff: 4)

This would only be through unity, cooperation and abandoning disputes. The Prophet (pbuh) used to advise those who were sent out for *Da`wah* and for *Jihad* by saying, *"Yield (to one another) and do not dispute."*

5. It is also a form of deviation to improvise when confronting the enemy and neglect to set the proper plans which are based on studies, information and a proper estimation of the situation. We should take into consideration the fact that

means of the modern warfare are diverse and more developed which needs consistent planning and studying of all the possibilities and means of the enemy while at the same time making full use of previous lessons and mistakes.

6. Responding to the hypocrites and those causing frustration, Truly Allah has spoken the truth when he says,

   ﴾*Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst and sowing sedition among you and there are some among you who would have listened to them. And Allah is the All-Knower of the wrong-doers.*﴿

   (At-Tawbah: 47)

   ﴾*... and they said: 'March not forth, in the heat' Say: 'The Fire of Hell is more intense in heat', if only they could understand!*﴿

   (At-Tawbah: 81)

   Therefore, we should always check our ranks of *Jihad*, to keep away the hypocrites and those voices muttering frustration in order to protect our ranks from their effect and purify our ranks from them.

7. Rejoicing at Being in Great Numbers: It is also a deviation to rejoice at being in great numbers, having weapons in abundance, having technically qualified professionals, achieving high standard training and so on, while forgetting that victory is only from Allah and not due to the possession of these means. We should remember that we could face

defeat if Allah left us with our means, and did not support us, which is evident in the following verse,

﴾*Truly Allah has given you victory on many battle-fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakinah (calmness and reassurance) on the Messenger and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.*﴿

(At-Tawbah: 25-26)

﴾*And there is no victory except from Allah, the All-Mighty, the All-Wise.*﴿

(Al `Imran: 126)

8. **Clinging Heavily to the Earth:** It is also a deviation to cling heavily to the earth and not to respond to the general call to arms, as this exposes Muslims to defeat and gives the enemy a chance for establishment. That's why Allah warns the believers against a painful torment if they do so,

﴾*O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things.*﴿

(At-Tawbah: 38-39)

9. Turning One's Back to the Enemy in the Battlefield : Except for one who is maneuvering in war or retreating to a troop (of his own), as this also leads to the defeat of Muslims and the establishment of the enemy with what it entails in terms of causing a *Fitnah* for the Muslims. Allah The Almighty says,

﴾*O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them. And whoever turns his back to them on such a day -unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!*﴿

(Al-Anfal: 15-16)

The one who fled from the battlefield, may believe that this would increase his life span and make him lead a longer and more easy going life, with more pleasures and delights, but this is mere loss and no more than a mirage,

﴾*Say (O Muhammad to those hypocrites) 'Flight will not avail you if you flee.*﴿

(Al-Ahzab: 16)

10. Having a Feeling of Conceit and Arrogance When Victory is Fulfilled over the Enemy: At such times, one should be grateful only to Allah, and also have a sense of honor but with modesty. Here is our example, the Prophet (pbuh) when he entered Makkah as a conqueror and victorious, he did so in great modesty, lowering his head in submission and humility to Allah, and admitting the Grace of Allah in completing this victory,

﴾ *When comes the Help of Allah and the conquest...* ﴿

(An-Nasr: 1)

11. **Having a Feeling frustration and self-defeat if Muslims Are Defeated:** This does not comply with the qualities of the believers as it weakens the morale of Muslims and stirs clamor and rebuking among themselves, and dispute which may lead to loss of courage or even despair. Let's look at what the Prophet (pbuh) did after the defeat in the battle of Uhud, and how he asked the same warriors (who fought in Uhud), to chase the polytheists in Hamra' Al-Asad[1]. Then, we see how Allah the Almighty dealt with the after-effects of this defeat by saying,

﴾ *So do not become weak, nor be sad, and you will be superior (in victory) if you are indeed believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days, We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers. And that Allah may test the believers and destroy the disbelievers.* ﴿

(Al `Imran: 139-141)

That is how Allah would know the true believers who were patient when facing affliction and who refused to yield or weaken. Also, Allah (Exalted be He) praised them for responding to the order to chase the polytheists in spite of all their wounds,

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1. A spot which is eight miles away from Madinah.

﴾*... and that Allah will not waste the reward of the believers. Those who answered (the Call of) Allah and the Messenger after being wounded; for those of them who did good deeds and feared Allah, there is a great reward. Those (i.e. believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them'. But it increased them in Faith, and they said: 'Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs'. So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. It is only Satan that suggest to you the fear of his supporters, so fear them not, but fear Me, if you are (true) believers.*﴿

(Al `Imran: 171:175)

How could the true believer ever yield when he is subjected to the same pains that his enemy had to face! But the believer is promised great reward and bounty from Allah, which is the hope of all the truthful hard workers in Islam,

﴾*If you are suffering then surely, they (too) are suffering as you are suffering, but you have a hope from Allah that for which they hope not, and Allah is Ever All-knowing, All-Wise.*﴿

(An-Nisa': 104)

Conclusion

Finally, this is just a meager effort, trying to clarify the original path of our *Da`wah* and the deviations which take place and take us away from that path. I pray to Allah that this effort would be useful to all Muslims, and to safeguard us from all pitfalls. Finally, we conclude with these guiding words of the martyr Imam Hasan Al-Banna; we pray to Allah that they will be useful to us:

"Dear brothers! Believe in Allah, exalt His presence, depend and rely upon Him. Fear no one but Him; stand in awe of no other than Him. Perform that which He has made obligatory and shun that which He has forbidden. Model yourselves on excellence and hold fast to perfection. Have a strong moral character and live up to the honor that Allah has gifted the Muslims and the nobility of the pious.

Draw near to the Qur'an and study it, devote yourselves to the Life of the Prophet, taking counsel from it. Be active workers rather than wranglers, for when Allah bestows His guidance on a people He inspires them to work. And people do not go astray after receiving guidance, except when they give into disputation.

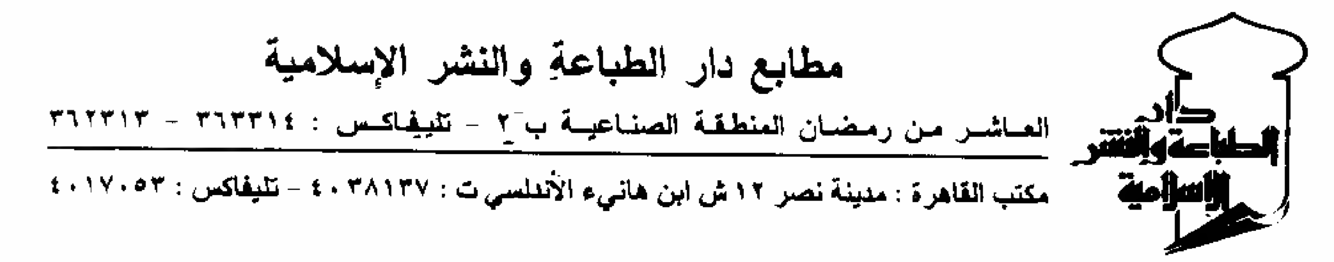
Love one another, and make sure you guard your unity, for this is the secret of your strength and the support of your success. Stand fast until Allah judges justly between you and your people, for He is the best of judges. Listen to, and obey

your leaders both in hardships and comfort, in good times and bad ones, for this is the token of your conviction and the bond of solidarity between you. Finally, look forward to Allah's aid and His support. This opportunity will arise, without a doubt,

> ﴾*And then the believers will rejoice with the help of Allah. He Helps whom He wills, and He is the All-Mighty, the Most Merciful.*﴿

(Ar-Rum: 4-5)

May Allah grant both of us success in that which He loves and approves, and lead us on the path of those who are good and rightly guided; may He make us live like the honorable and the fortunate, and grant us the death of martyrs and those who have striven (in *Jihad*). For, He is the best of Defenders, and the best of Helpers."



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On the path of *da`wah* (calling to Islam), the *da`iyah* (caller to Islam) must become well-acquainted with the nature of the task and how to steer clear of all forms of deviation. ***The Path of Da`wah Between Originality & Deviation*** deals with the forms of deviation on the path of *da`wah*, the question of comprehension and other important issues related to the nature and requirements of *da`wah*. This book discusses serious issues that could hinder the *da`iyah* from achieving his goals. *The Path of Da`wah Between Originality & Deviation* is recommended for everyone concerned with *da`wah* and working for Islam.

Brought up in a religious family, ***Mustafa Mashhur*** memorized the Glorious Qur'an as a child and then went on to study in the Faculty of Science at Cairo University, graduating first in his class in 1942. He joined the Islamic Movement as it began gaining momentum in the first half of the twentieth century and has remained active for the past 60 years. He has traveled as a *da`iyah* (caller to Islam) and lecturer and has been instrumental in the foundation of Islamic societies all over the world. He is one of the most eminent figures of the contemporary Islamic movement.



Al-Falah is an institution devoted to developing a better understanding of Islam among all the people of the world, Muslim and non-Muslim. Of all religions, Islam is the most maligned and misunderstood in the West. Though Oriental Studies have long been established in European and American universities, *real* Islam has seldom been presented to the world. Our aim is to clear the way for a fair appraisal of the fastest-growing religion in the world.

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